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I.—LITERATURE OF MISSIONS.

THE MISSION AND COMMISSION OF THE CHURCH.

[EDITORIAL.—A. T. P.]

ONE of Dr. Guthrie's rules for preaching was: "Mind the three 'P's': *Proving, Painting, Persuading*. In other words, address in every discourse the reason, the imagination, and the heart."

Of the "*painting*" we are to be not a little on our guard. The art that seeks to adorn the truth sometimes sacrifices it, by giving to it false features or tints: what may be fitting in the department of illustration misleads when it invades that of pure demonstration or definition. Here the one law is rigid exactness. Burke used to say that the words of a sentence are the feet on which it walks; to change one word, to shorten or lengthen it, or alter its place in the sentence, may change the whole course of the sentence itself.

In some things, accuracy is so indispensable that a hair's-breadth distinction may be vital, as in astronomical calculations the minutest fraction of an inch must be marked by the micrometer. For a soldier it is of the first importance to understand his "orders"; and for an ambassador, both to apprehend and comprehend his "instructions." The church is a militant body and at the same time an embassy, or, as Leland would say, an embassy. Too much pains, therefore, cannot be taken to get clear conceptions of the orders and instructions of our Captain and King.

In this article we propose to begin at the beginning—to go back to first principles. If there be any misconceptions of the Mission and Commission of the church, in respect to the world's evangelization, here is the point at which to make our corrections, adjust the variations of our compass, and start anew. The four Gospels, at their close, present our Lord's last command from four points of view; taken together, it is like a building presented with a four-fold projection. In some respects these various versions of our Lord's great commission agree; in others they differ, but it is like the discord of the seventh, that leads to harmony; their differences supplement and complement each other. For convenience of comparison, we place them side by side.

MATTHEW.	MARK.	LUKE.	JOHN.
Go ye therefore and teach all nations; baptizing them in the name of the Father and of the Son and of the Holy Ghost, etc.	Go ye into all the world and preach the gospel to every creature: He that believeth and is baptized shall be saved, etc.	That repentance and remission of sins should be preached in His name among all nations; and ye are witnesses of these things.	As my Father hath sent me even so send I you. These are written that ye might believe that Jesus is the Christ the Son of God, etc.

Our accepted version fails to convey the exact force of the original. For example, Matthew uses a peculiar word—(μαθητευσατε)—which is rendered perfectly neither by the word “teach,” nor by the word “disciple;” the former means too little, the latter means too much. Another word used by our Lord, a little later in these farewell instructions—(διδασκοντες)—is properly translated “teaching,” for it refers to a fuller didactic training of those who believe and so become disciples; it contemplates the more perfect equipment of converts, their thorough knowledge of all the commands of Jesus, and their preparation for service. But that first word looks to no such didactic process. It marks a swifter movement, a briefer proclamation. Christ urges on his heralds—they are to sweep round the globe and trumpet forth the good news; then, when converts have been gathered, he would have them taught the way of God more perfectly.

Our mistake is fundamental and initial if we confuse and confound preaching and teaching, evangelization and indoctrination. The first thing to be done is to peal out the joyous tidings of salvation. Men are asleep, dead in sin: they must be aroused, awakened. When a house is on fire, a ship is on a rock, a pestilence is raging or an avalanche is falling, we cannot wait to give minute instructions. We need the clarion blast of Gabriel’s trump—“escape for thy life!” Then, when the peril is past, we can take time for whatever else is needful, to provide for other wants or guard against other risks. So the herald must precede the teacher; the evangelist prepares for the catechist; Paul first, then Priscilla and Aquila.

That word in Matthew (μαθητευσατε) is not adequately translated, “disciple,” or “make disciples.” This means too much. Only He who can “forgive sins” can “make a disciple.” We may “go” and “preach the gospel,” we may become heralds, evangelists; but when we have done our best and utmost, we may be constrained, like the great messianic herald of old, to cry: “Lord who hath believed our report! And to whom hath the arm of the Lord been revealed!”

That word we are discussing does not imply any *necessary effectiveness*. In classic Greek it means to give instruction such as a pupil needs; it is close of kin to another word (μανθανω) which means “to learn.” As used by our Lord it can scarcely be rendered “disciple,” for, though we may gather disciples out of the nations, we cannot “disciple the nations” themselves. So to render obliges us to carry the

same literalism further and place our Lord in the absurd position of bidding us also to "*baptize the nations!*" There are some who think that this word does not refer to the first stage—preaching the gospel,—but to the second, training disciples; and that our Lord is here commissioning his church to gather converts from all peoples, and then baptize and fully instruct them. However this be, if we look at the four Gospels jointly, we shall see that one thought is uppermost; we are to go into all the world and everywhere publish the tidings. If Matthew's words leave us in doubt, Mark, Luke, and John dispel it. As they report Christ's words, they are unequivocal. "Go!"—"proclaim the gospel"—"Repentance and remission of sins" to be "proclaimed in His name among all nations." "Even so send I you." "These things are written that ye might believe"—"and believing have life through His name." And in the opening of the Acts, Luke adds a fifth version: "Ye shall be witnesses unto me, unto the uttermost parts of the earth."

We often carelessly say that the church is commissioned "to convert the world." The phrase is not scriptural, and we fear it is at least misleading. We may insure *contact*, but we cannot assure *conversion*; and if we are powerless to effect it, we are not responsible for it. The use of this word, convert, and its equivalents in the Bible, is very significant. Often as it occurs it is generally used passively or intransitively. "Shall *be* converted,"* "lest they convert" †—or turn, etc. In Acts xxvi: 18, a proper grammatical construction compels us to render intransitively, "that *they may turn about*," etc. James uses the word transitively, ‡ but he refers to the *reclamation of erring disciples*; "brethren if *any of you* do err from the truth and one convert him," etc. And the change of voice is especially noticeable in Psalm li: 13.

"Then *will I teach* transgressors thy ways;
And sinners *shall be converted* unto thee."

Here the very distinction is preserved which we would emphasize: we may teach transgressors, but we cannot convert them. Of course conversions have followed and will follow the proclamation of the gospel; but not even the most devoted herald can assure them. We are thus careful to lay down the platform of principles upon which we are to carry on the work of evangelization, because we dare not add to, or subtract from, the exact terms of our divine mission and commission. This is no case of a distinction without a difference. On the contrary, we are persuaded that *upon our thorough acceptance of this Biblical basis hangs the proper prosecution of the whole work of evangelization*. And therefore we now proceed to show *seven vital relations* which such a conception of evangelism bears to the believer's work for souls.

* Psalm li: 13. † Isaiah vi: 10. ‡ James v: 19, 20.

I. *The limits of our commission are the limits of our authority.*

Paul writes: "We are ambassadors for Christ." An ambassador is one who represents another; who acts in the stead of a sovereign. Within the limits of his instructions he carries all the authority of the monarch, the empire, the government, which he represents. But the moment he passes the bounds of those instructions, he transcends also the limits of his authority and may even forfeit his commission. It is therefore vital that we understand our commission in order that we may always act and speak with authority. Here is a whole province in God's universal empire in armed rebellion. We who are believers are sent to offer to every rebel pardon and reconciliation; as though God did beseech by us, to pray them in Christ's stead, to be reconciled to God. We are to declare the conditions of such reconciliation and restoration, but we cannot compel any rebel to lay down his arms and submit to God. Nor is this our province. Our authority is explicit: we are empowered to publish the good tidings throughout the world; there our authority begins and ends. So long as we confine ourselves to that, behind us, backing up our message, stands the whole Godhead! But the moment we begin to think of it as our work to "convert" men, we are tempted to tamper with the gospel, to abate its seeming severity, to make it more attractive; or even to invade the province of the Holy Spirit and seek to move directly upon the unrenewed heart and will.

It is a dangerous business, this trying to induce men to consent to the gospel. Paul refers to this perhaps when he says, "We are not as many who corrupt—(καπηλευοντες)—adulterate the word of God."* These kapēloi, or hucksters, tavern-keepers, were notorious for adulterating their commodities, for the sake of large sales and selfish gains. What a temptation to the gospel preacher to soften the severity of the terms, for the sake of winning men! "How much owest thou unto my Lord?" "An hundred measures of oil." "Take thy bill and write fifty." What a snare to the church to accommodate her spiritual standard to the natural heart and become worldly, to draw the worldly! What a temptation to count converts and justify as legitimate the means by which their number is swelled to new proportions!

Now, be it remembered that, if, even for the sake of drawing men to God, the ambassador adds to or diminishes aught from his message, he no longer speaks with authority. Rebels may be induced to yield on our terms or their own terms; but until there is submission *on God's terms* there is no reconciliation! The only way to keep out of the clutch of this subtlest satanic temptation is to keep steadily before us that our work is evangelization rather than conversion. Let us preach the gospel just as our Lord has bidden us, and just as he gave it to us

* 2 Cor. ii: 17.

to preach; then we speak with all the authority and power of God behind us. But however much we may yearn over souls, we must keep to our instructions, lest passing them we not only forfeit all authority, but betray the souls we seek to save.

II. *The limits of our commission are the limits also of our responsibility.*

That word, responsibility, is full of awe. How far are we held accountable for the souls of others? When is their blood on our skirts, and when is it no longer required at our hand? To be held to answer for the final loss of one soul is a load that no believer can bear; Paul's exclamation gets thousand-fold emphasis: "Who is sufficient for these things!" But, thank God! it is not so. We need look no further than that gospel in Ezekiel to learn the law of responsibility.* Originally God alone was responsible, for he only had power to save, or even knowledge of salvation. When he appointed ambassadors and committed to them the message, that *transferred responsibility to them*. The messenger becomes a mediator: having the good tidings and being commissioned to stand between God and the dying souls of men. Now observe, that from the moment the gospel is fully and faithfully proclaimed, *responsibility is again transferred to the hearer!* In every step and stage of this process and progress, the transfer of knowledge implies the transfer of obligation. The wicked is warned; he may not be won; but the watchman is free of blame.

The moment the gospel herald becomes unduly anxious about its *reception*, he risks forgetting his own work and intruding upon that of the hearer, and of the Holy Ghost. Perhaps he loses courage, boldness, peace. He begins to doubt and distrust not himself only but God. He is mixing up his own responsibility with that of those to whom he speaks. In other words, the herald reproaches himself with the heedlessness of his hearers; the ambassador, with the perversity of his sovereign's foes. No! blessed be God, to discharge our duty, by earnestly and lovingly preaching the gospel, is to be discharged of all further responsibility.

Paul had passion for souls—"great heaviness and continual sorrow of heart"—could wish himself "accursed from Christ, for his brethren." Surely no cold heart, no mere sense of duty, goaded him on. Yet when, at Antioch in Pisidia, those "brethren" "judged themselves unworthy of everlasting life, and even raised persecution against him, he "shook off the dust of his feet," in solemn token that he shook off all responsibility for their condemnation, and departed; and at Miletus he said to the Ephesian elders, "I take you to record this day that I am pure from the blood of all men; for I have not shunned to declare unto you all the counsel of God!"

We may be as faithful as Paul, but all we can do at our best will

* Ezekiel xviii., xxxiii.

not, of itself, insure one convert or disciple. It will still be true as of him : "Some believed the things which were spoken, and some believed not." Some, "ever learning will never come to the full knowledge of the truth." Not a few will become gospel-hardened, which is worse than sin-hardened. But Paul's duty was done irrespective of how many believe and obey. The limits of our commission and of our responsibility must coincide ; and because conversion is not our commission, for conversion we are not held accountable.

III. *The limits of our commission are the gauge of our success.*

We are constantly tempted by Satan, and by our own carnal hearts, to weigh in human scales and to measure by worldly standards, the results of our work. Not only in the world, but, alas ! in the church, the satanic spirit is abroad, that dares to ask that supremely selfish question : *Do missions pay?* In this inquiry lurks a latent heresy. It assumes that we are capable of estimating results ; still worse, it implies that our estimate of results may lawfully affect our obligation. Both these premises are radically unsound. The tendency is to walk not by faith but by sight, and to judge by appearances ; and, because it fosters this tendency, our whole system of statistical returns is misleading and perniciously liable to abuse. Is a minister of Christ to be judged by the number of converts he gathers in a given year or the amount of money he secures to the Boards?

Away with such standards of success ! The most important work upon the famous Eddystone is not visible, even at low tide. For a few hours each day patient workmen labored, anchoring to the rocks those immovable blocks on which rises and rests that symmetrical cone that Smeaton built. That work was slow and is now unseen ; yet, but for that work, there would be no "Laus Deo" graven on the face of that beacon which still stands, after 130 years, off Ramhead, "to give light and to save life." It was not the quick explosion at Hell Gate that cleared the channel ; but the long under-water toil of miners who wrought out of sight and hearing. The first fourteen years at Tahiti passed without one convert or sign of success ; yet on the work of those fourteen years rose the structure of Polynesian missions ! There were nearly fifty years of fruitless toil among the Telugus before the "Lone Star" at Ongole blazed forth like the sun ; but then in one year there were ten thousand converts, and the Lone Star became a constellation. Isaiah's barren ministry prepared the way for Paul's fruitful evangelism. Captain Allen Gardiner's death at Tierra del Fuego was the burial of a seed that in the next generation bore such fruit that even Charles Darwin declared that he "could not have believed that all the missionaries in the world" could have wrought such results.

God leaves none of his faithful servants to spend their strength for naught. Our work is his work ; it is from him, for him, with him, in

him ; and hence there can be no failure, but we must never attempt to gauge our success by apparent results. If faithful, our reward is sure, though "all day long" we stretch forth pleading hands "to a disobedient and gainsaying people." The Master himself was "despised and rejected of men ;" "he came unto his own possessions and his own people received him not." "The disciple is not above his Master, nor the servant above his Lord." But the fact is we are incapable of measuring our own success. To estimate results requires omniscience, omnipresence, eternity. In all work there are three stages : preparatory, intermediate, ultimate ; the preparatory is often the most tedious and prolonged, where the ultimate is most glorious. Man, noblest of animals, is most helpless at first and slowest to develop. The fields of the world that have yielded the greatest harvests have been longest in the preliminary tillage. God's true missionary goes where he sends him and does what he bids him ; and he succeeds, though all he may do is to plow up the hard ground and gather out the stones and leave a fair field for the sower. And in God's eyes many a man who, by the armful or wagon-load, brings sheaves to the garner, is only reaping from others' sowing.

IV. *The limits of our instructions set limits to our field and work.*

Christ says : "The field is the world," and no part of it is to be left untilled and unsown. If we wait to "convert" our hearers, we shall never put our working force into the whole field. *Just here has been the great mistake of the church even in her missionary era !* Christ's principle is DIFFUSION ; our practice is CONCENTRATION. We emphasize conversion, while he emphasizes evangelization ; and so our human philosophy counsels us *to convert as we go, and so increase the converting force.* The effect is that we keep tilling a few little corners of the world-field, sowing them over and over, until the soil loses power to yield, while tracts a thousand miles square have never yet borne the tread of the sower ! Even disciples are asking, "Are there not heathen enough at home, that we send the flower of our youth to the ends of the earth ?"

But who was He who said, "Go ye into all the world ?" There will always be heathen at home, and in our churches too—the worst sort of heathen, who have heard so long without heeding that the word will never bear fruit in their hearts. No soil in equatorial Africa is half so hard for the gospel-plow as the respectable sinners in our home congregations. London has to-day a thousand more missionaries than the whole church supports on the foreign field ; and so long as we hold that our commission is to convert men rather than to preach the gospel to all men, this radical error will confront us in our methods. But so soon as we accept our mission and commission as world-wide evangelization, leaving to our Commander the time and way of the

final world-wide victory, we shall see the folly of our philosophy and be guided by the wisdom of God. Then we shall spread our force over the whole field ; we shall cease to compare respective fields, and mass our forces upon those which promise the quickest, largest harvests ; we shall simply obey our Master and leave all the rest with him.

We write with calm pen, when we write down the mistake of the church as *radical*. It is our solemn conviction that we must change our emphasis from *converting* men to *evangelizing* them. While we wait for long-tilled fields to bear fruit in converts, other fields, vast and wholly untilled, yield harvest after harvest of death. After nineteen centuries, our labors are practically limited to perhaps one-tenth of the actual world-field. Meanwhile, generation after generation has come upon the stage of human history, and passed into the darkness of the unknown world, in ignorance of the gospel. Since our Lord arose and ascended, not less than fifty such generations, aggregating probably twenty times the present population of the globe, have lived and died. And yet, there are nearly a thousand millions now living who have never heard the pure gospel. So long as the church turned all her forces into the home field, the dark ages were upon her ; and when she sent forth her heralds to light up the death-shade in lands afar, her own morning began to dawn ; and so the last century, which has been the missionary century, has been the century of greatest growth to Christendom itself. Should we multiply the force in foreign fields a hundred-fold, there would be a thousand-fold increase at home.

V. *The limits of our commission set the bounds to our lawful expectation.*

If for the conversion of the world we labor and look, the present prospect is, it must be, confessed, somewhat disheartening. The Christian Church has had nineteen centuries as her working-period, and out of 1,500,000,000 of inhabitants, has only about 30,000,000 Protestant church-members. After a century of modern missions, with over one hundred missionary societies, some 300 translations of the Gospels, some 6,000 missionaries in the field, and an annual expenditure of over ten millions of dollars, we have but a million and a half of converts to show. The territory of Brahminism and Buddhism has been invaded, but never pervaded. As yet, Confucianism mocks our efforts, and Islamism defies us at its central strongholds. We are making very slow progress in converting the world ; and even "Christian nations" do such unchristian things that they are sometimes, by their traffic in rum and opium, and in the bodies and souls of men, the chief hinderances of the missionary. Meanwhile, the increase of population far outruns us, and leaves our proselytism and propagandism hopelessly in the rear. No wonder the "pessimists" are triumphant.

This is one way of looking at the aspect and prospect. But what if this be the *wrong point of view* ? What if our Lord has only com-

missioned us to go everywhere and preach his gospel, and leave to him to work his wonders when, and where, and as he will? What if our work be simply to obey his last command—to scatter broadcast, and in every field, the seed of the Word; nay, everywhere to bury ourselves as the good seed of the kingdom, content, if so he wills, to die and so bring forth fruit when we can no longer see it? What if, even in this “evangelistic era,” the church is still making the strange mistake of not yet planning and preparing for that world-wide occupation which he enjoined nearly two millenniums ago?

It is not enough to work, or even to work for God and for souls. Only when we work under his direction, and as he directs, do reward and blessing come. Never was mission or commission more clear and emphatic: “Go ye into all the world and preach the gospel to every creature.” “This gospel must first be preached in all the world for a witness among all nations; and then shall the end come.” He who, in his impatience at the “miserable contracting lines of pessimism,” says “there is no ‘preaching the gospel as a witness,’ here,” surely forgets that these are the very words in which our Lord himself announces and defines the work of the present dispensation.

There may be disappointment, even to a disciple, whenever his expectation is based upon an unscriptural foundation. Our wish is often father, not only to our thought but to our hope. Within the limits of our instructions must we find the entire territory of our assured expectancy. When hope plants her feet upon the promises of God, her standing-place is firmer than the eternal hills; and when she plumes her wings with the promises, there is no limit to her upward flight. But only those expectations ripen into fruition which spring from some seed of his word.

VI. *The limits of our commission set the limits of the Spirit's blessing.*

Only in the way of perfect obedience can be found perfect blessedness. The Spirit of God is the Spirit of love, joy, peace, and power. If we find that we lack confidence and courage in God, contentment in our work, passion for souls, and unction in our message, it may be well to ask, are we in the way of duty? God hath given the Holy Ghost “to them that obey him.” To those who “love” him and “keep his words” Christ has promised that mysterious inward revelation of his personal indwelling. It cannot be a matter of little consequence to get a clear, full, exact apprehension of just what our Lord would have us to do.

Both the teaching of the Word and the testimony of the ages unite in this great lesson to the church: that only so far and so fast as the working force is dispersed over the whole field, and the gospel is witnessed unto every nation and every creature, will the last and greatest Pentecost of history be fully realized. The primary question is not

one of rival fields, whether "home" or "foreign"; not of saving our great cities or saving our own land. It is primarily a matter of implicit and immediate obedience to Christ. Our mission knows no limits but the limits of the command, which are the limits of the world and of time. So long as one human creature has not yet heard the message, our duty as messengers is not done, however many who have heard remain yet unconverted. Our Master stands with imperative finger *pointing to unoccupied fields*; and while one such is left, he has not been fully obeyed and the Spirit will not be fully outpoured.

We believe this and therefore we must speak. Though sadly conscious of feebly stemming a tide that with tremendous energy of movement sweeps the other way, we here record our solemn conviction that the church has yet to take up this work of missions in dead earnest. These unoccupied fields will never be taken possession of in Christ's name until the only ground of discrimination between one field and another is their *comparative destitution*. Whether near or far, those whose need is most extreme, and whose ignorance is most appalling, have the first claim. The drift of the day is toward concentration on the most hopeful, and even the nearest fields. Hence remote heathen and degraded pagan peoples are neglected; the question is soberly raised whether it be right to blast the very blossoms of our highest Christian civilization in the furnace of African fever; whether it be not waste to send such women as Harriet Newell, Mrs. Grant, Mrs. Judson, Mrs. Gordon, to Oriental pagans and South Sea cannibals; and hundreds of Christians quote with relish the sneer of Dickens, who makes Mrs. Jellyby look past the misery of her own household and neighborhood to sigh over Borioboola Gha!

For a century the Spirit has poured his fullest blessing on families, churches, and schools of the prophets, whence have gone the largest bands of laborers to fields remote. The paradox of modern church life is this: Apparent depletion ends in richest repletion; the most liberal gifts of men and money to farthest fields are the signal for the most rapid replenishment at home. Here is the key to the paradox: the Holy Spirit rewards obedience. Should we recall the 6,000 foreign missionaries to re-enforce the home-fields, it would bring to those very fields the curse of barrenness. Should we, on the contrary, distribute the whole force equally and impartially, with strict reference to the vast extent and awful need of the whole field, such blessing would come upon fields nearest home as never has been known. Of church life, as of individual life, it is true:

"There is that scattereth and yet increaseth:
And there is that withholdeth more than is meet,
But it tendeth to poverty."

VII. *The limits of our commission become the bounds of our satisfaction and joy.*

What is the ultimate ground of our rejoicing? There is a higher, broader basis for our serenity and satisfaction than even the number of souls saved, viz.: that we have *done the will of God*. He who, to Thessalonian converts, wrote: "Ye are our glory, and joy, and crown of rejoicing," wrote also to the Corinthians: "Now thanks be unto God, who at all times leadeth us about in triumph in Christ, and maketh manifest the fragrance of the knowledge of him, through us, in every place; for we are a grateful odor of Christ, unto God, *both in those who are being saved and in those who are being lost*,"* etc.

Here is another paradox, but it contains the deepest philosophy. It is the most emphatic reminder that our joy is not confined to our success in saving souls. Paul was driven out of place after place, persecuted, scourged, imprisoned, stoned and left for dead; but just as truly where he was rejected, as where he was "received as an angel of God, even as Christ Jesus," he joyed in God, for he was a steward of the gospel, and "it is required in stewards that a man be found faithful." Observe, "*faithful*," not *successful*. He may sow the seed and till the field but cannot assure an abundant crop, or any crop. Some seed Satan's fowls may catch up as soon as sown; other seed may fall on shallow soil or among thorns; but however fruitful or fruitless, whether it yields nothing or an hundred-fold, the faithful sower has the same reward.

No man, whose eye is on apparent victory or seeming success, can unlock Paul's paradox. The gospel proves its divinity in this, that *no hearer can be indifferent to it*. It grapples with his convictions, affections, conscience. It compels consideration and decision, one way or other, and hence every gospel appeal leaves him better or worse. Those who substitute for the gospel something else, and amuse or entertain with intellectual and moral essays, may leave men very much as they find them. But every man who preaches Christ—who reasons of righteousness, temperance, and a judgment to come—either lifts men higher or sinks them lower. The gospel must prove either a lever or a load. To hear such truth inevitably softens or hardens, saves or damns. In the vegetable world the same conditions that so favor growth where life exists—light, heat, moisture, and nutrition—also favor rapid decay where life does not exist or develop. And so the gospel either begets life or breeds death; and proves itself the power of God by the savor of death as truly as by the savor of life.

It is an awful thought but a true one: Every soul that without excuse goes at last into outer darkness, as having heard but not having heeded the gospel, is as truly a proof of the preacher's fidelity and as really a trophy of God's triumph as is a soul saved by repentance and faith. Therefore it is that as we go forth to evangelize the world we rejoice alike in victory and in defeat, for in both alike God is leading

* 2 Cor. ii: 14-16.

us in triumph in Christ. Whether men are saved and send up the fragrance of life ; or whether, lost, they send up the stench of death, He will recognize and reward the fidelity of which both the saved and the lost are alike witnesses. This cry of "victory" has long been Satan's device to mislead and discourage God's saints. It tempts us to press on where triumph seems to beckon, and to halt and even retreat where defeat seems to threaten. It tempts us to "number the people" and gauge success by figures; nay, to let down the gospel standard in hopes of easier and quicker victory. It leads an English Canon to set pounds sterling over against the sterling worth of souls, and, because the sums expended seem large and the converts gathered seem few, to cry, like Judas, "To what purpose is this waste?" It betrays us into hopelessness and heartlessness when our words seem to avail nothing in winning souls, and it has driven not a few workmen from the field altogether because God's blessing seemed withheld from their work.

Let no one therefore tell us that it is a matter of indifference whether we go forth expecting to convert the world, or only to evangelize the nations. Within the limits of our commission we are to find also the limits of whatever else is most vital. Here we find the warrant of our authority, the measure of our responsibility, the standard of our success, the definition of our field and work, the goal of our expectation, the assurance of the Spirit's blessing, and the broad basis of our abiding joy. For victory we are not to be unduly solicitous ; in our seeming defeat and disaster our Lord may find his triumph and success. We may never see victory until the Great Captain himself appears on the battle-field. All we may be able to do, and all he may give us to do, may be to seize certain strongholds and "hold the fort," till he comes to turn the tide of battle. But in the darkness and the smoke of the conflict, whichever way the issue seems to sway, we are to stand by our guns, and hold fast our flag.

On that mountain in Galilee, Christ the Lord seems still to be standing, and with trumpet tones that echo down the ages, forevermore to be saying :

"ALL POWER IS GIVEN UNTO ME, IN HEAVEN AND IN EARTH!"

THEREFORE

"Go ye into all the world,

And preach the gospel to every creature;

AND LO! I AM WITH YOU ALWAY, EVEN UNTO THE END OF THE AGE."

THE MARVEL OF MORAVIAN MISSIONS.

BY REV. D. L. LEONARD, OBERLIN, O.

THOUGH the statement doubtless casts a serious reflection upon all other branches of the Christian Church, it is yet true that the *Unitas Fratrum* is a phenomenon among the most striking to be found in the modern religious world. The story of its origin and growth, and

of the vicissitudes abounding in tragedy through which it has passed, reads like the exaggerations of a wild romance. As an awakening from the fearful unbelief and moral laxness of the eighteenth century it antedates the more famous work of the Wesleys, to which it also imparted ideas and influences of greatest value. Certain homely and old-fashioned virtues, on which the New Testament lays great emphasis, but by hostile forces in human nature are too often grievously sinned against, in this communion from the first have stood out in bold relief. At many points, both in the corporate life and in the character of individual members, besides much that may well be closely copied, there is abundance every way worthy of careful and appreciative study because certain to kindle enthusiasm and provoke mightily to good works.

But, after all, the chief glory of the Moravian Church, her noblest achievement for the Kingdom of God on earth, is found in the attitude toward the world's evangelization taken at the very beginning, and ever since persistently maintained. It is just here that the resemblance is most perfect to the church of the first century. Herrnhut is the very cradle of Protestant missions. From thence the first heralds of salvation went forth to lands beyond the sea sixty years before Carey and Marshman, and eighty years before Judson and Mills. This church has commissioned a larger proportion of its members to proclaim the glad tidings to the heathen than any other, and has contributed far more money in proportion to numerical and financial strength. It is also unique in that the fixed policy has always been to select for occupation not the most inviting and promising fields, but rather those most discouraging and desolate, and to expend lavishly its ample resources of love and zeal upon races most benighted and bestial. But above all else, the work of foreign missions has never been a mere corollary, but the main proposition instead, never an adjunct, an avocation, a by-play, but the very *raison d'être*, the fundamental and constitutive principle. And this chief end and aim of existence has been pursued so vigorously and unflinchingly that we have the unmatched spectacle of a church whose adherents in pagan lands outnumber the membership at home nearly *three to one*.

A few words as to how an organization came to be, which is so original at so many points, and differs so radically from all its neighbors. Its beginnings are remote, even as far back as the stormy times of Huss, though 1457 is the date of the formal setting forth. Essentially Protestant long before the Reformation, fierce persecutions befell from the Romish Church. Feeling profoundly Luther's work, the number of churches rose at length to 400, and of members to 400,000, and found mainly in Moravia, Bohemia and Poland. But after a checkered existence of nearly two centuries, during that furious and ruthless onslaught "for the suppression of heresy" known as the Anti-Refor-

mation (1620-27), fire and sword, enforced conformity and compulsory exile, did their worst, and to all human appearance utter annihilation ensued. A feeble remnant, however, survived to worship and serve in secret, and wait for redemption. Faith and patience received trial most severe, for almost a century elapsed before the day of resurrection dawned.

And two instruments were chosen to bring life out of death. The first and lesser one was Christian David, a Moravian mechanic, born and reared a papist, but strangely brought to accept a purer faith with boundless devotion. Among other forms of service, he set himself to search out in the old sects such of the Moravians as still clung to the worship and tradition of their fathers. And when it further appeared that flight, exile and loss of all worldly goods was the price which must needs be paid for religious freedom, he sought in Protestant Germany a safe refuge, and at length received from Count Zinzendorf promise of protection and favor upon one of his estates. In 1722 a little company of three families, ten persons, ready to make the venture, left home at dead of night, and, fearing betrayal and forcible detention, not informing even their nearest relatives of their departure. How insignificant an event and yet, how momentous! A few days later they had crossed the mountains to the south, and were safe in Saxony; and a few days later still, the foundations of Herrnhut were laid. Others followed in the footsteps of these heroic pioneers, but so slowly that only 300 could be counted at the end of five years, of whom two-thirds were from Moravia and the rest from various parts of Germany, and only 600 at the close of a decade.

But the real founding and fashioning of the renewed Moravian Church awaited the appearance of Zinzendorf upon the scene. Without his magnificent contribution of spiritual fervor and intellectual force it had not been. In almost every particular this body is the reproduction, or the embodiment, of his thought and purpose. For forty years he was practically the autocrat, the sole authority. This immortal builder for God was of princely lineage, and was possessed by inheritance of large landed estates. A man of unwonted original powers of mind, to these was added a thorough training in the best schools, and the further enlargement of extensive travel. If the phrase be ever allowable, upon him was bestowed besides a remarkable genius for religion. His life was distinguished by a whole-hearted consecration, seldom surpassed since Paul's day, and this in an age when princes and scholars almost to a man were wholly devoted to the god of this world, and even the churches and the clergy were well-nigh destitute of vital godliness. Under the impulse of celestial love he gladly sacrificed honor and political power, and deliberately turned his back upon companions, his equals in social station, to identify himself, heart, soul and life, with a handful of peasants, poverty-stricken, ignorant, fanatical and despised,

and though the step cost him ridicule, obloquy, ten years of exile, and eventually his entire property. Even yet the Christian world does scant justice to this man of true martyr spirit, whose just rank is among the great of the earth, and little understands how great a debt Christendom, yes, humanity, owes to him for what in days fearfully dark he so heroically undertook and so grandly achieved.

What Zinzendorf was divinely chosen to be and to do, began to be plainly prophesied even in early childhood. For example, when he tossed from the window bits of paper addressed to the Saviour telling of his ardent affection, and when he solemnly entered into this covenant with the Lord: "Be thou mine, and I will be thine." Entering the Paedagogium at Halle when but ten, he is presently found organizing among his school-fellows the Order of the Mustard Seed (*Senfkorn Orden*) with these among the mottoes: "We will not live for ourselves alone," and, "We will love the whole human family." Not much later he had attained to the idea of a spiritual fraternity of all the good (*ecclesiolæ in ecclesia*), and had set apart his life to labor for souls by systematic means and on a large scale. These sentences from his lips well sum up and set forth his highest ambition and deepest desire: "I would rather be despised and hated for Jesus's sake than be loved and honored for my own"; "I am a poor sinner, a captive running by the side of his triumphal chariot"; "I have but one passion, and it is Thee, only Thee."

And now, at length, this man, so thoroughly furnished by nature and grace, is brought face to face with his exalted mission. It was a few months after their arrival at Herrnhut that Zinzendorf received his introduction to that little band of refugees, and five years later that he took up his residence among them. And truly it was a motley company he found, a conjunction of elements most heterogeneous, a *quasi* cave of Adullam, into which had been gathered recusants, and dissenters, and comeouters of every description. Once when a number were received to the church it was found that no two belonged to the same nationality, but Germans, and English, and Swedes, and Swiss, Poles, Hungarians, and Livonians were represented! Of almost all the minds were narrow, while the zeal was intense and blind, and so centrifugal forces abounded, and liability to explosion was constant. It was the case of old Corinth over again. Each one determinedly hugged his idol and his ism, and each was antagonistic and destructive to all the rest. For months the scandal and curse of debate and contention, of schism and secession spread their blight. So that not even Zinzendorf's wisdom, and tact, and patience, and ability to organize and govern could have averted destruction, had not an overwhelming refreshing from on high been vouchsafed at a certain communion season. This was in 1727, and ever since August 13 has been kept as the anniversary of the spiritual birthday of the renewed church.

Now that the divine flame had melted, and fused and unified all hearts, the way was fully prepared for toil in behalf of others. The first-fruits of new-born fervor are found in the beginning of the Diaspara Mission (1 Pet. 1 : 1. "To the strangers scattered" abroad), and which has been ever since carried on in various countries of Europe. Proselytism has never been esteemed a shining virtue in Moravian circles, and this branch of evangelistic labor in particular was not meant in the least to separate souls from the established churches, or to build up a rival organization, and so the administration of the sacraments is not allowed to the missionaries, but they merely endeavor to seek out the godly in all communions and foster piety by gathering such for Bible study, exhortation and prayer. The number reached thus is now not far from 100,000.

A year later the horizon of desire and faith had so much enlarged as to embrace Lapland, Turkey, and even Ethiopia. In 1731 Zinzendorf made a most eventful visit to Copenhagen. For it was then and there that some of his attendants were brought into contact with a negro from the West Indies, who spoke with deep emotion of the lamentable condition of the slaves in those islands, while he himself conversed with two converted Esquimaux and heard of the forlorn estate from which they came. These facts being reported to the simple flock in Herrnhut produced so great a stir that in due season two of the brethren, Leonhard Dober and David Nitschmann, the one a potter and the other a carpenter, were under appointment and on the way to St. Thomas, though with but \$5 each, and though the first 600 miles must needs be made on foot. Moreover, they went fully expecting to be sold into slavery as the only means possible for reaching the bondmen to whom they were to minister, while Dober declared himself ready to die, if only one soul could be saved. These were soon followed by others, who occupied and held for Christ, Jamaica, Antigua, Barbadoes, etc., content to face all manner of discomforts and perils from tornadoes, earthquakes and pestilences, as well as opposition and hatred even more trying. Though with great cost of life ever since they and their successors have held heroically on. Next, and in less than six months after, three more started for the Arctic regions to found a mission among the Esquimaux of Greenland. These were Christian David, who at the beginning had kindred faith in the first company, and led them out into liberty, and two cousins, Matthew and Christian Stach. In spite of obstacles most appalling, and though waiting long years for the first signs of good, they fainted not, but toiled and prayed until the barriers to those obdurate hearts were fairly forced. In later times a second mission was opened for the same race, though upon the opposite coast of Labrador.

And, once given air and exercise, see how desire and determination are enlarged. Where else can anything like it be found? In

order fully to appreciate the marvel, it must be borne in mind that Herrnhut held but a handful as yet—not more than are often found in the membership of a single city church, and that less than a score of years had passed since that midnight hegira from Moravia—but lo ! we find them taking earnest counsel to carry the gospel to the ends of the earth. Five foreign missions were started in as many years, and eighteen during the first quarter of a century. Next after the two just mentioned followed one in English and Dutch Guiana to the Arowote Indians, to the slaves, and to the bush negroes, who escaped from bondage, and largely because of wrongs endured were an abandoned and desperate class, as well as in the lowest deeps of degradation. In 1736 missionaries were sent to the American Indians, at first to Georgia, Pennsylvania, and New York, and later to the Delawares in Ohio and further West. Christian history holds few if any narratives more thrilling and pathetic than those which tell of what such men as Zeisberger wrought during his *sixty-three* years of service (1735–1808), thus more than Eliot earning the title of apostle to the Indians, and Heckewelder, whose toils and achievements for forty years were almost as great.

The same year George Schmidt, just escaped from the horrors of a six years' imprisonment for conscience sake, and whose scars he wore till the day of his death, took his departure for South Africa to tell the glad tidings to the Hottentots. This was eighty years before Mofat's day, and during his entire stay he was the only missionary in the entire vast length and breadth of the dark continent. The amazing stupidity and depravity of the natives was burden sufficiently heavy, but yet not nearly so hard to endure as the abuses and contempt of the Dutch Boers, whose esteem for the poor creatures to whom this lone Moravian was making proclamation of the Cross was expressed in a notice set over one of their church doors : “ Dogs and Hottentots not admitted.” It was not until six terrible years had passed that the first encouraging sign appeared, and when converts began to multiply the jealousy and fear of the Christian (?) whites were so excited that he was forbidden by the authorities to baptize, and eventually was compelled to take his departure. When death came to this thoroughly Christian soul, like Livingstone he was found upon his knees pleading that Ethiopia might soon stretch forth her hands to God. In later days the mission was renewed, and another was started among the Kaffirs, including the care of an extensive hospital for lepers.

In times comparatively recent (1850) the evangelization of the aborigines of Australia was undertaken, soil perhaps as barren and flinty as any to be found upon the face of the earth. To the original condition, forlorn and forbidding in the extreme, was added the presence of multitudes of escaped convicts, and the almost equal curse of the reckless gold hunters. The natives are said to be so little human, and to have

been held by the Anglo-Saxons in such utter contempt, that they were sometimes shot down as food for dogs. No wonder that so unpromising a mission was soon abandoned in despair. But such lack of faith was discountenanced at home, and others were soon sent to lead the forlorn hope. Latest of all, Herrnhut has sent its representatives to scale in Christ's name the tremendous heights of the Himalayas, and to plant the cross upon the plateau of Thibet, waiting meanwhile for an opportunity to invade China from the west. Yet others have been dispatched to the Mosquito coast. The same self-sacrificing and determined spirit is manifested in connection with certain unsuccessful attempts to gain a foothold for the gospel, for in several cases the barriers have been so invincible that even Moravian courage and patience could not conquer them. Thus in Lapland the missionaries were arrested and sent home. In vain they sought to reach the Samoyades upon the shores of the Arctic Ocean. They failed also in Ceylon, in the East Indies, in Algiers and Guinea. In Egypt thrice over failure was their lot, while repeated attempts (1768-1823) to reach the Calmucks came to nought.

A few general suggestions, that we may get further glimpses of the glory which rightly belongs to the Moravian Church for its unequalled missionary zeal. With what exalted spirit the more than 2,000 have gone out into the by-places and deserts of the earth we perceive from such examples as these, which are by no means uncommon. When two were called for to lead the way to work among the Mongols in Central Asia, thirty offered themselves. Once news came to Bethlehem, Pa. (the Herrnhut of America), that in a few weeks five of the brethren had died in St. Thomas, and in a single day eight were ready to go in their stead. Once distress and peril were so extreme that it was resolved to appoint none who were not ready to lay down their lives, and yet there was no lack of volunteers. And convincing evidence that such utter self-abandonment was called for, and such leaning upon the Lord, appears in toil among the Esquimaux, who for a period wofully long gave to the gospel message not the slightest heed, seldom came near the missionaries except to beg or to steal, and not infrequently to the preaching gave this not inspiring response: "We neither hear nor understand what you say to us. Give us a pipe and some tobacco." But yet they waited calmly for the precious fruit, and had long patience for it till the joyful harvest came at length, and even the Esquimaux began to hunger for salvation. Or, in the incredible sufferings and discouragements connected with efforts to redeem the Indians from their paganism and savagery. Though utterly without cause, it was the hard lot of the early Moravians in this country to be suspected and hated by all parties,—by the whites as friends of the Indians, and by the Indians as friends of the whites; by the French as in league with the English, and by the English as emissaries of the French. Hence for

a half century and more they were compelled to face the tomahawk and the scalping-knife. In 1782 both missionaries and converts were removed by British soldiers from their peaceful and prosperous homes upon the Tuscarawas to Upper Sandusky, and then, a few months later, in a starving condition returning to gather their own corn, were set upon by a force of American militia and 96 innocents were butchered in cold blood !

It strangely appears that in this single church zeal for the world's redemption belongs not to the few but to the many. Now, after so long a time, when the period of novelty and romance is long since passed, one in fifty of the membership are still set apart for the foreign field. And further, so closely at heart is this great matter held, that to go to the ends of the earth to save souls, and thus to meet trials and perils, is not esteemed an act so remarkable as to call for wonder and praise. The happy men and women who hear and heed the call are not lionized, or sent forward with noise and display. All this is but a matter of course, the business of all, that for which they live and labor. To be indifferent and unwilling, to be disobedient, that is the strange thing. The best and most successful is an unprofitable servant, has but done his duty.

Doubtless the church under review is far from perfect, and fails to exemplify every Christian grace. Since human vision for things divine is but partial, it need not surprise us to light upon error and failure, and divers limitations. In particular, the instruments employed and modes of procedure have been such as, hitherto at least, to make no impression except upon uncivilized peoples, and of course the gospel must be carried to dominant races, to the haughty Brahman, the lordly Turk, to China and Japan.

But yet it is a most ungracious and unprofitable task to speak of shortcomings when the *Unitas Fratrum* has on the whole wrought so magnificently. And what a sublime and inspiring spectacle has been passing by before our eyes. How much poorer would the Christian world be, if this portion of history had been omitted. How exceedingly profitable for teaching, for reproof, for correction, for instruction in righteousness is this humbler and more plebeian form of service. Choosing out the Hottentot, the Esquimaux, the Australian, the slave and the leper, and thus lavishing their love upon the offscourings of the earth and playing the Good Samaritan in their behalf, or, in downright and measureless self-abnegation and Christ-like compassion, not counting the costliest sacrifice waste, but gladly breaking the alabaster box and pouring forth, without stint, the precious ointment, the aroma of the deed sheds sweetness throughout the whole world. And when from Greenland and Labrador, from the West Indies and Surinam, from the Tuscarawas, Thibet and South Africa, by the ten thousand the redeemed shall come up to glory, of the little

Moravian church it shall be declared, Thou hast wrought more honorably than they all. And this shall be her joy and her crown: "Inasmuch as ye did unto one of the least of these, ye did it unto me!"

And already by losing her life she has found it. Terribly tested during the "sifting period" (1745-50) when fanatical elements for the time gained the mastery, these were yet so thoroughly expelled and outlived that no smell of fire was left. It is also affirmed that no case of divorce, or of capital crime has ever been known among them. And so admirable has been their work, and so worthy of confidence and affection have these brethren shown themselves to be, they have always made many fast friends from outside their communion, so that from this source nearly half the funds employed in carrying on missions is derived.

PASTOR HARMS AND HIS WORK.

BY REV. THOMAS LAURIE, PROVIDENCE, R. I.

LET us cross the Atlantic to a small country town in North Germany about forty-five miles south from the well-known city of Hamburg. Hermannsburg, for that is the name of the village, lies in a sandy region where the grass is thin and the people poor. There is much wild moorland, with here and there a pleasant vale, or a field running up into the heath. The villages among the trees on the hilltops overlook the cultivated lands below. It consists of one straggling street, with houses separated by gardens, and the spire of the church conspicuous over all. The people were phlegmatic Dutchmen, whose chief activity was toil for daily bread. Worse still, German rationalism ruled the region, so that the prospect for spiritual life seemed very dark. Louis Harms, son of a clergyman, was taken there by his father in 1817, when the son was only nine years old. He studied at home till 1824, then three years at a neighboring academy (gymnasium is the name there), and from that he went to the University of Göttingen to study theology, but the rationalism there prevalent did not satisfy him; so he studied Chaldee, Syriac, and Sanscrit. But still his heart was empty, until the Lord revealed Himself to him in the study of the gospel, especially John xvi., and in the freshness of his new love, he became interested in all kinds of labor for the salvation of men at home and abroad. One wanted him to come to North America, and another wished to take him with him to India, but in 1843 he went back to be his father's assistant, and in 1848, when his father died, the people insisted on his taking his father's place.

Though himself a scholar, he counted himself one of the people, and lived among them as a father; a man of marked simplicity, he was noted most of all for childlike faith in God. He lived in fellowship with Christ, and this was the strength and beauty of his life. He became a power among men, by giving himself up to the power of God, for, beholding the glory of Christ in the mirror of the Word, he was

changed into the same image, and therefore mighty works showed themselves forth in him. It is impossible to describe the force of his preaching, or the love and faith which colored all he did. He unfolded Scripture in the plainest manner, and was content with such a setting forth of God's truth as made men forget the preacher in thoughts of God.

A great change soon began to appear in the place, and now its equal can hardly be found among the churches in either hemisphere. No house is without its family prayer. Only sickness keeps people away from church, and almost every adult is a communicant. Meetings during the week are as well attended as on the Sabbath, and the laborers in the fields instead of songs sing the grand old German hymns. Drunkards and beggars are alike unknown, and the neatness of their homes testifies to the excellence of their occupants.

Not content with the change effected at home, Pastor Harms suggested a mission to the heathen and his people at once entered heartily on the work. They did not, however, give to some missionary society and then never inquire what had become of their money. But in response to the "*Goye*" of the master, they rose up and went, and such as could not go in person supported them that did go. So in 1849, just one year after he became their pastor, twelve members of the little church entered on a four years' course of study in preparation for the work. For as the universities were poisoned by rationalism, the good man had to educate his missionaries before he sent them out. Then, as both he and they were poor, they engaged in daily manual labor; for, as he told them, "This is both that you may earn your own bread and remain humble, being no more ashamed to work than Paul was ashamed of tent-making."

He proposed to send them among the Gallas, a savage race of robbers and murderers in Northeast Africa. Few churches would furnish twelve men to go to such a people, and fewer country pastors with a poor parish would assume the entire cost of training, sending them out, and supporting them. In this case, as in many others, the Lord selected a different field from that chosen by His servant. For He will not have us forget that He is the Lord of the vineyard and sends the laborers here or there as He thinks best, that we may recognize His wisdom in placing them, and attribute the success He gives to its true source. When I was in Turkey I hardly knew one missionary out of the scores then in that empire who was laboring in the field to which he was sent at first, and the Lord of the vineyard sent Pastor Harms' recruits to Southern Africa. Then the idea of a Christian colony, animated by the missionary spirit to form the center whence missionaries should go forth in all directions, was added to the other work. As many as sixty persons offered themselves for this, but the candidates were sifted down till only eight remained.

You will ask, where were the means to come from for all this? Let Pastor Harms give us the answer.

"Then I knocked diligently on God's door in prayer, and since he who prays must not sit idle, I searched among the ships, but in vain. I wrote to missionaries, but my letters miscarried. Then one said to me, 'Why not build a ship, and so send as often as you will?' But how could I build without money? Everybody discouraged me, and some even hinted that I was not in my right mind; but I wrestled with God, and then I remembered that in the days of Luther, when Duke George was debating whether to intrust his soul to Christ or the Pope, a friend told him, 'Straightforward and direct fares the best.' So I thought, I have knocked long enough at men's doors. Now I will turn to God, for the work is for Him. So I laid the whole thing in His hands, and as I rose from my knees at midnight I startled myself crying, 'Forward now in the name of God,' and suspense was ended."

This now became his life work, and it seems as though God meant to show in him how much an obscure man, in the most unfavorable circumstances, can do for God when he sets himself to the work with his whole heart. We cannot recount all his buffetings, but the result was that the brig *Candace* was built at Harburg on the opposite shore of the Elbe from Hamburg. We may note here that even then his troubles were not over, for he was sorely tried by some of his captains, who had no sympathy with the work, and after some voyages the brig had to be sent to England and twenty feet added to her length: but we anticipate. Hermannsburg was now like a hive of bees. Everybody was at work for "*our ship*." The farmers brought in loads of produce, and the women and children were never idle; as fast as they finished one piece of work they commenced another, and soon all things were ready. Such a joint stock company this world has seldom seen, though the sight will not be so rare in the future as it has been in the past. Of the twelve missionaries, two had died and two more had proved unworthy, but eight were ordained after thorough examination. The colonists were ready, and the crew with the cargo all on board, and after a farewell sermon in the church the sixteen men stood up together (there was not a woman among them) and sang Luther's grand old hymn, "Ein feste Burg ist unser Gott", to Luther's no less grand tune, written expressly for it. Next day they went to Hamburg, a long train of wagons bearing through the streets at early dawn the stores provided by the villagers. Even the whole population accompanied them for some distance, singing their favorite hymns. A few, with Pastor Harms at their head, marched through the streets of Harburg, and had a service on deck before the vessel sailed.

Oct. 28, 1853, the anchor was hoisted and the good ship sailed down the Elbe and out into the sea at Caxhaven. I said there were no women on board. Three years later there was a great marriage feast in South Africa, when the same vessel brought out the betrothed of the missionaries.

The village now seemed desolate. Children missed their teachers, and sick ones the visitors who had spoken to them of Jesus, but in less than three weeks twelve new candidates filled the vacant seminary. Let us shake hands with one of them. Several years before Behrens longed to be a missionary, but he was the main dependence of his aged parents, and as they would not give him up the pastor held him back. Not long after, on his death-bed, the father felt that he had done wrong, and begged the pastor that such a thing might never take place again in his family. The early love was still burning in the heart of the son, whose wife shared his devotion to the work, and when their only child died he again offered himself to go as a missionary. The pastor told him that though heir to the estate, he must enter the school on the same terms as the rest, and he not only agreed to that, but gave his estate also. This Mr. Harms accepted only on condition that if he ever had to leave the work it should be restored to him. So the mission owned a farm, which by careful management supported the candidates during their studies.

But success in missions always brings greater outlay, and this work formed no exception to the rule, for the growth of the work required a periodical to keep the people at home acquainted with the work abroad. As it gives us a glimpse of the editor, let us look into its opening address :

“And now I hear many a sigh, and words like these: ‘So many missionary magazines already, and here is another! What folly!’ Dear friend, if you sigh over this *once* I do *ten* times, for *you* only *read* it, and when you lay it down your trouble is over. But I must *write* it, every month a new one, though loaded with work enough already. Believe me, I would drop it if I dared, and if you ask, Why not dare? I answer, ‘The love of Christ constraineth me.’ Ever since the work began I have been urged to this, and when I shook it off, as one shakes the rain from his cloak, it only rained the harder till I was wet through, so I publish that the rain may cease, and indeed, I would have no love for Christ or for His people if I did not. So in the name of our God let it begin, and may our Blessed Lord say Amen, and grant me strength for the work.”

This was in 1854, and since then it has appeared regularly. Besides ~~narratives~~ of missions, it contains accounts of the work at home or sermons; so the missionaries were kept posted in home affairs, and the people at home with the trials, successes, and new enterprises of the missionaries. The editor writes as though chatting in his own family, and in such a Christlike spirit that the reader is not only informed concerning the kingdom, but is thrilled by its influence. This may explain why its monthly circulation reached 14,000 copies, larger than that of any other German periodical, sacred or secular, save one, and that does not exceed it. Though only a penny a number, in 1860 it yielded more than 2,000 crowns profit to the mission. This press furnishes occupation to many of the people, and besides books for the missions, prints Bibles, catechisms, and hymn-books for home use, and never rests.

As interest in foreign missions always promotes interest in other good works, so was it here. Pastor Harms had noticed that convicts who tried to reform were met with suspicion on all sides, while former associates strove to drag them back again to crime. A thief near him left the jail resolved to steal no more; old comrades mocked, but he persisted till they slipped a stolen purse into his pocket, and accused him to the owner. In vain he protested his innocence. He was again sent back to prison. Poor man! Who will help him? Pastor Harms looked at his secluded village as just the place for a refuge for such men. An estate was purchased with buildings and grounds large enough to afford work for a number, a house father, as the Germans call him, was set over it, and another river of living water refreshed that thirsty soil.

But such labors were too much for endurance and the good pastor lay sick for several months; but he recovered, and pressed forward, till again strength failed him, and he died November 14, 1865.

Let us now briefly glance at the missions, while the *Candace* was on her first voyage. Merchants reported that she was lost, and again that she was worm-eaten. The pastor kept nothing back, but bade his people wait for better news, and when she returned after two years' absence, not even the ordinary repairs were needed. As the new missionaries would not be ready for a year, she was wisely chartered meanwhile so as to pay her own expenses. In 1857 she took out twelve missionaries, fourteen colonists, and women and children enough to make the whole number forty-four. The King and Queen of Hanover attended the ordination, and next day the missionaries were invited to the palace, where the king promised them a daily remembrance in the prayers of the household.

The seminary was filled at once with twenty-one candidates. In her fourth voyage to South Africa, in 1859, the *Candace* took out four colonists with their families, and two missionaries, one having already labored for years in Borneo, and in his family was an Indian girl from North America. In 1861 twenty-two missionaries were sent out to Africa, and in seven years from the sailing of the first missionaries, 100 settlers were located at eight stations.

At the death of Mr. Harms in 1865 there were 31 missionaries at 24 stations, reaching from the Zulus on the eastern coast to the Bechuanas in the interior, and from the Orange River in the south as far as Lake Nyami; 252 of the natives had been baptized, and foundations had been laid for a great work in the future.

They have their own ships and their own press, and continue to carry on the work with one accord. Surely these things show how large a blessing God can pour out through one man, who enters into the work of Christ with all his heart. Look even at the money raised. The ship cost 15,000 crowns, her outfit 4,000 more; the press 3,600;

the refuge farm 4,000. In 1856 and 1857 the annual cost was 15,000. In 1858 31,000, and in 1859 33,000, and up to the close of that year the whole income had been more than 118,000 crowns. Where did it come from? Not all from Hermannsburg, though some peasants there gave 500 crowns at a time. It came from all quarters, some from Odessa on the Black Sea on one side, and some from New Orleans on the other. Pastor Harms said, "It is the gift of God." He adds: "It is wonderful when one has nothing, and 10,000 crowns are laid in his hand by the dear Saviour." When he found the mission house called for so much, he said, 'Let it take, I shall receive, and I went to my God and through prayer obtained what I needed. Recently I had to pay 550 crowns with only 400 in hand, and when I told the Lord, three letters brought 145, and a laborer handed me ten, so that I had five over. Once I needed a medicine chest and was just praying for it when a letter came offering one.'

What a treasure did Pastor Harms find laid up in heaven! With what feelings has he met one after another from his own flock, and African Zulus, and Bechuanas, in that abode of holiness! And this man was not an apostle. He did not live in a golden age, but he grappled with rationalism in faith, and selfishness in life, till only a few years ago. May we not be like him? If not in striking out some new mode of doing good, yet in doing with our might what our hands find to do for Christ. When we go home to meet Pastor Harms in heaven what shall we have to set over against his service to Christ, what shall we have to talk with him about of grace bestowed upon us also to promote the advancement of the Kingdom of Christ?

THE MIRACLES OF MISSIONS.

THE STORY OF SIAM.

[EDITORIAL.—A. T. P.]

IN the magic tales of missions the Land of the White Elephant has not been conspicuous. There has been no such rapid, startling, striking development of results as has marked the South Sea Islands, parts of India, Japan, and even papal lands like France and Italy. In Siam the kingdom comes without observation. Neither do men say "Lo! here, or lo, there!" as though to call attention to some amazing phenomenon. Hence by some who look on missions with hypercritical and unsympathetic eyes silence has been taken to imply that there is nothing to be said that is encouraging as to past toils or stimulating as to the future triumphs.

For this very reason we select Siam as the subject of this next paper in our series. Here are a land and a people, among the most interesting in the Orient, of which little has been known until of late, and of which even now many otherwise intelligent Christian disciples have yet to be accurately informed. Owing to the native custom of numbering only the males, it is difficult to get accurate returns of the

population. But probably in Siam and the Laos country there are not far from eight millions. In other words, with an area six times as great as the State of New York, Siam has a population about equal to that empire state. Its capital, Bangkok, the Venice of the Orient, contains itself probably half a million.

We smile at the homage there paid to the "strange colored" elephant, which ranks among the nobility, has titles, gold bands on his tusks, is served by kneeling attendants with trays of silver, and is sprinkled with sacred water by obsequious priests, and attended by court physicians. But we must not judge the Siamese, by this homage to a beast, to be simply a degraded and superstitious nation of elephant worshipers; nor, by the shoe-brush top-knot, or tuft of coarse black hair on the crown of the head, must we infer that they have neither taste nor manners nor æsthetic notions. They are gentle, amiable, respectful to parents and to old age, kind to children, urbane and polite to strangers, above the average in cleanliness and intelligence, and capable of high culture and refinement. They are untruthful and conceited, polygamy prevails among them, gambling houses abound, and men have been known to sell their own wives and children to pay debts incurred in this fascinating "vice of risk." But not even in China and India have women such freedom and intelligence and ability; and in few countries do wider doors to mission efforts present themselves. Buddhism is here found in its purest and most unmixed state, with its virtual atheism, and materialism, and wheel of endless transmigrations, with *Nepon*, like the Brahmanistic Nirvana, the goal of all desire, annihilation of all individual being. Idols abound everywhere. In one temple as many as 14,000 may be found; and in Bangkok alone are 200 temples with 10,000 yellow-robed lazy priests supported by charity.

The conditions were not inviting to missionary labor; and to complicate the question still more, the papal church had carried its corrupted form of Christianity into Müang Ti, "The Land of the Free," as early as 1662, and had lowered even the Romish standard of the gospel to a level scarce above that of heathenism itself, seeking to win converts by accommodating, if not assimilating, Christianity to the native prejudices and customs.

It is now some seventy years ago since the first Protestant approaches were made to that shrine of Buddhism; and, curiously enough, it was *woman's hand*, as in the zenana work in India and the evangelistic work in Mexico, that put the gospel's golden key in the door that opened into Siam. While living at Rangoon, in Burmah, Mrs. Ann Hasseltine Judson became deeply interested in the Siamese residents in that city. On the last day of April, 1818, she wrote to a friend in this country as follows:

"Accompanying is a catechism in Siamese which I have just copied for

you. I have attended to the Siamese language for about a year and a half, and, with the assistance of my teacher, have translated into the Siamese tongue the Burman Catechism just prepared by Dr. Judson, a tract containing an abstract of Christianity, and the Gospel of Matthew."

A very simple unpretending clause in private correspondence ; but how little that seraphic woman knew its full significance ! In 1819 that catechism came forth from the mission press at Serampore, *the first Christian book ever printed in Siamese*. The press was to be one of God's foremost agencies for the regeneration of Siam, and to a woman it was given to set that agency in motion, and in so doing lead Protestant effort in Siam !

Ten years after Mrs. Judson wrote that letter, in 1828, Dr. Carl Gutzlaff, the famous German missionary, with Rev. Mr. Tomlin, visited Bangkok, treated thousands of patients who applied for medical aid, and distributed boxes of books and tracts in the Chinese tongue ; and they were so impressed with the need of Siam and the open door to the missionary, that they appealed to the churches of America to send forth laborers into this new harvest field. Mr. Tomlin's health compelled him to remove to Singapore, and Gutzlaff was left alone. He was but twenty-five years old when he came to Bangkok, and was there only three years ; but those years left a permanent impress on Siamese evangelization. In 1829, Dr. Gutzlaff having prepared in Siamese a tract and one Gospel, went to Singapore to print them. While there he married Maria Newell and brought her back to Siam, the first Christian woman that ever labored there. She died the next year, and, mourning the loss of his devoted and efficient helper, his failing health drove him to China. With what energy and devotion Dr. Gutzlaff had spent those three years may be inferred from his not only learning the language, but, with Tomlin's help, translating into Siamese the New Testament. Thus what Mrs. Judson began, Dr. Gutzlaff carried on.

In June, 1831, Rev. David Abeel, sent by the American Board, arrived in Siam, but after eighteen months was likewise forced by illness to withdraw. In 1834 came Rev. Messrs. Johnson and Robinson, and in 1835, Dr. D. B. Bradley. For thirty-eight years Dr. Bradley was permitted to labor ; and when in 1873 he died, he left two daughters, Mrs. MacGilvary and Mrs. Cheek, wives of missionaries, to represent him on the field.

For brevity's sake we curtail this narrative of Siamese missions, that we may give two illustrations of God's wonder working in this land, where the eyes of so few ever turn with intelligent and absorbed interest. We select, first, a marked instance of supernatural *Providence* ; and then some equally unmistakable examples of His illuminating and transforming *grace*.

When in 1847 Rev. Stephen Mattoon and Dr. Samuel R. House arrived at Bangkok, to represent what is, since the withdrawal of the

American Board and of the American Missionary Society, *the only mission to the Siamese*—that of the Presbyterians—they found scarce a foothold. The king, then on the throne, was actively, though secretly, the foe of missions; and by his subtle influence with the people he so successfully thwarted them that they could scarce get, by rental or purchase, a house in which to live, or even food to eat. That same monarch so became involved in complications with the British Government that the expulsion of the missionaries seemed inevitable in the unsettled state of the country and the excited state of the Siamese mind.

It was now 1851; a generation had passed away since Mrs. Judson made that first approach to Siam, and the entire work of thirty-three years seemed threatened with defeat and disappointment, all through the inveterate hostility and obstinacy of the king. He was jealous of the growing influence of the missionaries and the increased “merit making” of the physicians. The native teachers had been thrown into prison, the servants of the missionaries fled, and no way seemed open but a way out of Siam, as soon as a ship should come to bear them away.

Just then—April 3, 1851,—the king died, in the very crisis of affairs. God was again “known by the judgment which He executeth.” As on July 1, 1839, in Turkey, the Sultan of the Universe, at a similar crisis in missions there, and in a similar way, removed the tyrannical Mahmûd who had just ordered the missionaries out of the country; so in 1851 the Sovereign in whose hand our very breath is took away out of the path of missionary advance an otherwise insuperable obstacle, in the person of a malignant monarch.

A successor must be chosen, and the choice of the nobles fell upon the one man, who above all others, as God saw, would remove all restrictions upon the legitimate work of the missionaries. Maha Mongkut, or *Prah Chaum Klow* was called from monastic seclusion to sit on the throne of the “Sacred Prahbahts.” His enlightened policy at once changed the whole aspect and prospect of Siamese missions. Educated, liberal, tolerant; a scholar as to attainments in language and literature, science and general intelligence; in his adoption of foreign ideas and improvements a progressive statesman; in his rule wise, humane; in his bearing toward foreign residents and visitors urbane and courteous; in his intercourse with foreign powers high-toned and conciliatory; and in his aspirations for Siam as a member of the family of nations a high-minded patriot, he had, on all Oriental thrones, no rival. Such was the man whom the Providence of God lifted to the Siamese monarchy at the most critical hour of modern missions in that land. He reigned for nearly eighteen years, from 1851 to 1868; and under his rule missionaries have found not only tolerance but influence, and that too not only among Siamese citizens but at the Siamese Court.

This was all the direct fruit of missions ; for that Buddhist priest-king, while a private citizen, had been the pupil of a missionary of the American Board, Rev. J. Caswell, who taught him the languages and the sciences which prepared him for taking the reins of empire into competent hands, and whose personal influence disposed him to be liberal in his governmental policy, and friendly to all Christian missionaries. He ascended the golden steps with a heart full of kindly sentiments toward them ; they were invited to the royal palace, and were made to enjoy the royal bounty and favor. Their letters at this time recount how their society was courted by princes and nobles ; how their exiled teachers and servants returned to their places ; how throngs came to them to get books and talk of their contents ; and how, free to go and come as they would, they spoke in Jesus' name with confidence, no man forbidding, and obtained a respectful hearing. They could now get suitable sites and erect suitable buildings for homes ; and in that same year missionary ladies were admitted to teach in the palace among the women of the royal harem. From that hour to this the missionaries have been sheltered by the favor and protection of the reigning monarchs.

The following document issued under royal sanction may give some conception of the attitude of Chaum Klow toward the servants of God : We quote in full :

“Many years ago the American missionaries came here. They came before any other Europeans, and they taught the Siamese to speak and read the English language. The American missionaries have always been just and upright men. They have never meddled in the affairs of the government, nor created any difficulty with the Siamese. They have lived with the Siamese just as if they belonged to the nation. The Government of Siam has great love and respect for them and has no fear whatever concerning them. When there has been any difficulty of any kind, the missionaries have many times rendered valuable assistance. For this reason the Siamese have loved and respected them for a long time. The Americans have also taught the Siamese many things.”

This change in governmental policy proved permanent. The present king, Chulalang Korn, is the most progressive ruler in Asia, a “nursing father” to missions. In 1882 this king bought up the whole exhibit of the girls' mission school in the centennial celebration, and gave to the principals in charge a silver medal. He has made a missionary, Dr. MacFarland, head of the Royal College at Bangkok and Superintendent of Public Instruction. In 1887 he visited Petchaburi, made careful inquiry as to the mission there, gave a silver medal to Dr. Thompson, the medical missionary, and with his queen sent letters of warm congratulation to our laborers, with substantial gifts from himself and his royal wife, amounting to some \$2,500 !

We turn now to cite a few marked examples of the grace of God manifested in connection with missions in Siam.

The first convert was a *Chinese* teacher, *Qua Kieng*, who was baptized in 1844, and after fifteen years of faithful service died in 1859. Three of his children became disciples and one a minister of the gospel. That year of his death, 1859, saw the *first Siamese convert*, *Nai Chune*—a curious “apostolic succession.” Thirty years before, Gutzlaff had sown the first seed ; twelve years before, Dr. House and Rev. Mr. Mattoon had arrived in Bangkok, the mission center ; and now the harvest had begun. Nai Chune adorned the gospel. So anxious was he to be unhindered in serving Christ and souls that he steadily adhered to medical practice as the means of self-support and refused all offices, however honorable and lucrative.

But though converts have never multiplied in Siam with rapidity, there have been marked examples of the silent, pervasive work of missions and especially of the *Word of God*. For example Dr. Bradley died in 1873. Four years afterward, in 1877, a venerable patriarch of seventy-three years visited for medical advice the Laos Mission at Chieng Mai. He sought help for deafness, and referred to Christ’s miracles of healing as one who was familiar with the Bible. He was found to be chief officer of the court in the province of Lakawn. How mistaken we are when we judge the gospel’s power by noisy demonstrations. Twenty years before, in 1857, while visiting Bangkok, this old man had, from Dr. Bradley, received religious books in Siamese. Though the *language* is essentially the same, the Laonese *characters* are so different that, in order to read them, he had to learn Siamese. Then in his mind and heart God’s light began to shine, and he came to Chieng Mai for further instruction ; he found Christ, and for His sake braved all peril, and to his efforts we owe the opening of a new mission in his native city, Lakawn.

Similarly, at Petchaburi, Rev. Mr. Dunlap found an old disciple, nigh unto death, who had from that same Dr. Bradley got portions of the Word of God, and who by secret study found a Saviour in Christ and put away his idols. Though taught to pray by the Spirit only, he astonished the missionary by his attainments in prayer, and his progress in piety.

Numbers cannot represent results. During the last reported year, the prime minister, who has in Ratburi one of his residences, after repeatedly expressing his wish for a mission there, now offers a large brick house, free, for mission uses ; and will aid in securing other necessary buildings for medical mission, school, etc. And a lady in Philadelphia has offered the \$5,000 necessary to support the physician and clergyman who go to occupy this new parish of 50,000 to 75,000 souls.

Siam was not opened by gunpowder or diplomacy, but by missionary influence, and the whole aspect of the nation, and its attitude toward Christianity, are gradually undergoing a change ; the preaching, the

teaching, the press and the medical missions are the four conspicuous agencies which God is now using to bring Siam to Christ. With what results, a single example may give a hint of the possibilities of the near future.

When the present king, by a sad accident some years since lost his wife, his brother came to the missionaries for a copy of the New Testament; and gave as a reason for the request, that the king had *lost faith in his own religion*; that he could find nothing in Buddhism to console him in his great grief. It might cost the king his crown, or even his life, to renounce the state religion; yet this bereaved monarch flies to the Christian's Bible for the solace that his pagan creed cannot supply! Siam may be much nearer to becoming a Christian nation than we think! The additional fact should be put on record that the first zenana teaching ever attempted in the East was by missionary women, in 1851, among the thirty wives and royal sisters of the King of Siam.

MADAGASCAR.

"A nation shall be born in a day."

BY L. P. BROCKETT, M.D., BROOKLYN, N. Y.

I. ITS GEOGRAPHY, ETHNOLOGY AND HISTORY TO 1818.

MADAGASCAR stands third in size among the islands of the world (Australia being now reckoned as a continent), only Borneo and Papua (New Guinea) exceed it in area. It is 975 miles in length, and 250 to 350 miles in breadth. Its area is 230,000 square miles, or 145,838,742 square acres—about five times as large as the State of Pennsylvania. It is in the Indian Ocean, almost wholly in the Southern Tropical Zone, and is separated from the eastern coast of Africa by the Mozambique Channel, which varies in width from 220 to 540 miles.

North and north-northwest of Madagascar are several groups of islands which are inhabited by mixed races—African, Malagasy, and Arab; eastward, or northeastward, are the two considerable islands of Mauritius, an English colony, and Reunion, or Bourbon, belonging to the French. There are good harbors on the northwest and northeast, and a few on the east coast, but most of the latter are not protected from the southeast winds.

The island has: 1. Lowlands, extending from 25 to 50 miles back from the coast, generally sandy or marshy, flat, intensely hot, and generally sickly. 2. A forest belt on the foothills, rising from 400 to 2,000 feet above the lowlands, varying in width from 20 to 40 miles; widest on the western slope, and toward the southern part of the island becoming a barren and sandy desert, with extensive lava beds. This forest is well watered, and contains much valuable timber, many of the trees being peculiar to the island. Portions of it, particularly the central and northern portions, form a dense and almost impenetrable jungle, the lianas or climbing plants being closely interwoven with the boughs of the trees. This forest region, like most of the jungles in tropical countries, is damp and sickly, except to the natives. The temperature is less oppressive than that of the coast, but often reaches 100 degrees Fahrenheit, and seldom falls below 45 degrees. 3. The highland region, the watershed or backbone of the island, which bears the marks of extensive upheaval and volcanic disturbance in former times. There are more than a dozen summits of varying elevation, from 6,000 to 8,200 feet

above the sea, several of them having extinct craters and streams of lava, whose surface is in some places as yet unbroken. The hills, valleys, and tablelands of this highland region are healthful, the climate is delightful, the range of the thermometer being only from 40 to 85 degrees Fahrenheit. The scenery is superb and the lands exceedingly fertile. There are two seasons, the rainy and the dry; in the latter the skies are mostly unclouded, but the mountain streams and lakes supply the necessary moisture, and the crops are abundant. In the more sandy plains irrigation, which is easily practiced, gives enormous results.

The watershed is nearer to the east coast than to the west, and while the streams descending the eastern slope of the mountains are mostly mountain torrents, never navigable more than from six to ten miles, those falling into the Mozambique Channel from the western slope are much longer, and some of them, having a circuitous course, are navigable from 80 to 100 miles.

Madagascar is very rich in mineral wealth. Gold, silver, lead, copper, tin, and iron of the best qualities; antimony, plumbago, and other metals and minerals abound. Coal, both anthracite and bituminous, exists in great quantities, and diamonds have been discovered. As the government claims all minerals and metals, these have not been largely worked. Madagascar has no large or ferocious wild animals; its quadrupeds are nearly all peculiar to the island, and consist of many genera and species of lemurs (which belong to the monkey family), several species of ant and other insect-eaters, a small hippopotamus, civet cats, a number of rodents, and the *aye-aye*. There are many reptiles, lizards without number, one species of crocodile, iguanas and geckoes, as well as several pythons, mostly of the American or anaconda type. Birds are numerous, and for the most part are of beautiful plumage. Some of the species are fine song birds, but very few birds of prey. Thirty-three genera and more than 50 species are peculiar to the island, and a somewhat larger number are found in Africa or Polynesia also. Fish are abundant along the coast, and in the rivers there are many peculiar fresh-water species. The domestic animals have been largely introduced. The *flora* of Madagascar is abundant, and there are about 700 out of 3,000 genera and species which are peculiar to the island. Many of its flowers are of wonderful beauty. The trees are largely indigenous and peculiar. Much of the timber is very valuable, and some of the products of the forest are of great commercial importance. Among these are five or six trees and vines producing caoutchouc, some of it said to be the finest in the world, the pepper and the tallow trees, the copal tree, the sago palm, the aloe, many species of figs, the pomegranate, the tamarind, quassia, sugar cane, and other shrubs; the manioc, several species of arrowroot, and many other edible roots and tubers abound, while of the cereals their rice is unsurpassed, and wheat, millet, Indian corn, and barley are largely produced.

Ethnology and tribal divisions. The aboriginal race, now nearly or quite extinct, came here from the African coast. They were called *Vaquimba*, and were probably Zulus or Kaffirs. The existing inhabitants are of two affiliated races, both from Polynesia or Eastern Malaysia. The first migration of these, comprising most of the coast and some of the interior tribes, must have come to the island about the beginning of the Christian era. They drove the *Vaquimba* into the interior, but there were extensive intermarriages between them, and also with the slaves who were brought in great numbers from the East African coast. These tribes, of which the Sakalava

and Bara are the principal, are dark skinned, with curly and frizzled, but not woolly, hair; tall and vigorous, with fine forms. They are a sly, perfidious, brutal, and arrogant people, universally addicted to theft, and given to drinking, fighting, and plundering. About A.D. 1000 there came another tribe, or perhaps two, from Eastern Polynesia, who, landing on the island, soon pushed their way into the interior or mountain region, and exterminating the *Vaquimba*, who had fled thither from the west coast, occupied their lands, and increased very rapidly. These were the Hovas and the Betsiléos. The Hovas are of much lighter color than the coast tribes, with straight black hair, fine and soft, and sometimes inclined to curl. Their complexion and features are much like the Malays, and are not much darker than those of the Spaniards and Italians. They are rather below the middle stature, but of erect figure, and with delicate and finely-formed limbs, and they are agile and graceful in their movements.

The Betsiléos are larger, the men averaging six feet, the women from five feet seven to five feet nine inches. Their complexion is darker than that of the Hovas, and their hair more crisp and curly. As to moral character and intelligence, they are somewhat below the Hovas. The Bêtaniména and Betsimisàraka resemble the Hovas much more than any of the other tribes.

There are, according to the latest authorities, 22 provinces or tribal divisions of the territory, some of them sub-divided into districts, making a total of (so-called) provinces and sub-provinces of 28. These are occupied by fourteen tribes, some of them divided in clans, and these clans seventy years ago, and even fifty years ago, were often fighting each other. Wars of conquest, to obtain either territory or slaves, were constant between the tribes prior to 1820, and have not been infrequent since that time.

The great province of *Imerina*, occupying the central and highland portion of the island, is the largest of all the provinces; and has been occupied for several centuries by the Hovas, who are now the most numerous and intelligent of the Malagasy tribes. Sixty or seventy years ago they numbered but 750,000 or 800,000 souls while the Betsiléos, an adjacent highland tribe, numbered 1,500,000, but owing to changes produced by wars, civilization, etc., the Hovas have now about 1,300,000, and the Betsiléos only from 650,000 to 750,000. In the earlier history of Madagascar, the Hovas seem to have been unknown to those who visited the coast; the Sakalava, the largest of the coast tribes, having a population estimated at 1,200,000, the Betsiléos, from 1,200,000 to 1,500,000, the Bêtaniména and Betsimisàraka about as many, and the Bàra, a particularly savage and ferocious tribe, about 600,000. There were some smaller tribes, numbering in all, perhaps, 300,000 more. It is probable that at that period the Hovas were included among the Bêtaniména and Betsimisàraka, to whom they are apparently affiliated by race characteristics. The condition of all these Malagasy tribes in the first decade of the present century was deplorable, much lower than that of our most degraded Indian tribes, whom, nevertheless, in their habits, customs and worship, they resembled. They had no written language, and, except in the case of the Hovas, no regular form of government; their wars were constant, and ended either in butchery or enslavement of the defeated party. They were lustful, brutal and cruel; some of the tribes were reputed to be cannibals; all were treacherous, thievish and revengeful. Polygamy was general, and they had acquired from the foreigners who had visited them the most loathsome vices of civilization. Some of the tribes had a vague idea of a Supreme

Being, but they addressed to Him no worship or adoration. The worship of ancestors, though common, was not universal; but they had rude idols and fetiches as foolish and absurd as those of the African races; sticks, stones, roots, and forms of animals. There was not a temple or idol house in all Madagascar, but there were idol-keepers, akin to the African medicine men. They had an ordeal for detecting crime, called *tangena*—the decoction of a poisonous bean, indigenous to the island, which the accused was compelled to drink. Such were the people to whom the gospel was to come, to heal, to purify, to elevate, to educate, and to redeem.

History before 1820. Though discovered in mediæval times, Madagascar was not explored, or any colony landed upon its shores, till 1506, when the Portuguese began a series of efforts to enslave and Christianize its tribes. The Portuguese Jesuit priests landed on the northeast and northwest coasts, bearing the crucifix, and attempting to convert them, while right behind them came the Portuguese slave trader, with his coffles and fetters, ready to hurry all the unarmed natives he could find on board his ships, and sell them to the Arabs, or take them to the European markets, where they brought a good price. The Sakalava, who were the tribes most usually encountered, did not admire this method of conversion, and after a month or two they fell upon the colonists and massacred them all. This was repeated so many times, that the Portuguese finally abandoned all further efforts to plant colonies there. In 1642 the French undertook, under a grant from the French king, to colonize Madagascar very much after the Portuguese fashion. At first they were more successful, but presently they, too, attempted to enslave the natives, and after forty years of successive efforts to establish themselves at various points on the coast, which in every case terminated in massacre and expulsion, they surrendered their charter to the King of France from whom they had received it, and abandoned the island. For nearly fifty years (1686–1733), the French did not annoy the natives, though occasionally English and Dutch slavers picked up along the coast cargoes of slaves. In 1733, the French renewed their efforts to take possession of the island, planting their trading forts at various points on the main island, and on one or two of the small islands adjacent, and with much the same results as before, the deadly fevers of the coast aiding in the destruction of the colonies. From 1786 to 1807, the French had no settlement on the island, but about that time they established a small colony and trading fort at Nosy-be, an island near the northwest corner of Madagascar. In 1811 the English Government having captured *Mauritius*, the Isle of France, as the French had called it, claimed also its dependencies, of which Madagascar was the chief, and in February of that year took possession of Tamatave and Foule Point, two small trading forts, these being all which the French then claimed on the island of Madagascar. This capture was ratified by the two treaties with France in 1814 and 1815.

Up to this time neither the French nor any other European nation seem to have had any knowledge of the Hovas or their chief or king; but Captain Le Sage, the British agent or commissioner, who was charged with the establishment of English authority and trade in Madagascar, had discovered that they were a very powerful tribe, and that their King, Radama I., was the thirty-second in the line of the Kings of the Hovas; and he assembled at Port Louis in 1817 four of Radama's representatives (two of them his brothers), one of the nobles of the Betànimèna, the chief of Tamatave, two chiefs of the Bètsimisàraka, and two southern chiefs; he formed with them treaties, offensive and defensive, taking the oath of blood with them, and succeeded

in abolishing the export slave trade. By a subsequent treaty, made with Mr. Hastie, the commissioner who had succeeded Captain Le Sage, the British Government agreed to pay Radama I., as a compensation for his loss of revenue from the slave trade, \$2,000 in gold and silver, muskets, accouterments, flints, uniforms, powder, etc., annually, and to furnish an instructor in military tactics.

Radama I. had ascended the throne as *King of Imerina* in 1810, and had under his sway about 1,200,000 people, mostly Hovas. His father, *Impoina*, had commenced a career of conquest over the other tribes on the island, and Radama, who was ambitious and able, was desirous of completing it. This alliance with Great Britain gave him the means of doing so. Mr. Hastie, the British Commissioner, proved a wise counselor, and under his suggestions Radama became anxious to have his people educated, and to have schools established. From these small beginnings there followed the great work of civilization and evangelization.

II. EMERGING FROM HEATHENISM.

That God does have special purposes of mercy, in regard to nations sunk in the darkness of heathenism, seems to be proved in many cases. How deep was the degradation of many of the tribes which inhabited Great Britain in the first century of our era. Blood-thirsty, addicted to human sacrifices, worshipers of idols, and utterly given over to cruelty, what but His special Providence could have brought England and America up to its present Christian civilization and culture?

Madagascar is another and even a more striking example of His Providential dealing. Here these tribes had lived, for a thousand years and more, barbarous, probably cannibals, with but few religious ideas, constantly engaged in wars, either with each other or with other islands and the mainland, reducing the conquered to slavery, massacring those foreigners who attempted to colonize their lands, and resisting, with an instinctive horror, the attempts of French Jesuits to bring them into subjection, and to fasten their faith upon them; their case seemed utterly hopeless, but

"There is a wideness in God's mercy
Like the wideness of the sea,"

and in the space of seventy years these wild savages have become a Christian nation, Christian not only in its Christian temples and worship, in its family altars, and its new-found zeal, but in the holy living, the gentle yet firm adherence to the gospel of Christ, the readiness to endure martyrdom for His sake, and that sublime forgiveness of injuries and wrongs, and readiness to bestow kindness on their enemies, which they could only have learned from the Sermon on the Mount.

When Radama I. ascended the throne in 1810, no tribe of the Malagasy, not even the Hovas, who were in many respects the most advanced of all the tribes, had a written language; all were warlike, cruel and blood-thirsty, false, deceitful and dishonest, lustful and treacherous, suspicious and revengeful. They had no clear ideas of a Supreme Being, and no notion of a future state. There had never been Mohammedanism or any other system of false religion on the island, but simply fetichism and the worship of ancestors.

Their king, at first King of the Hovas only, and not even of all of them, had, by his ambition and enterprise, and by his courage and audacity, so far subdued the numerous tribes on the island, that he was justified in assuming the title of King of Madagascar, and his right to that title was recognized by Great Britain, and later by France. He was a man of considerable ability, and sufficient foresight to know that it was best to form an alliance with

some European power, and thus obtain for his people a written language, and, what he valued still more, arms and instruction for his army in military matters, that he might be more successful in his schemes of conquest. Through the influence of the British Resident, Mr. Hastie, he was induced to permit the London Missionary Society to establish schools and churches there; to reduce the language to writing, and to translate the Scriptures and other books into the Malagasy tongue; and to prohibit the foreign slave trade. He kept his promises to the English Government; but for himself, he was an uncultured barbarian and savage; his wars were marked by constant rapine and license; his government was stern and often cruel, and his private life stained by lust and polygamy. The idol worship, a sort of fetichism, was maintained throughout his reign, the idol-keepers received their offerings, and the worship of ancestors was as active as ever. Yet it may be said to his credit, that he did not suffer the missionaries to be molested in their work during his life.

These missionaries of the London Missionary Society left England early in 1818, and commenced their work in Madagascar at once. There was much preliminary work to be done; the language was to be reduced to writing, and thoroughly mastered, school-houses and churches built, the desire for education awakened, and even the first elements of the knowledge of God, as a supreme Governor and Ruler of the universe, introduced into these darkened minds; then they were to be taught the guilt and destructiveness of sin, and the need of a Redeemer, and made to comprehend that Jesus had come to be their Saviour. The work was great, and the opposition of the idol-keepers was intense and malignant, but in a wonderfully short time they began to see the fruits of their labors. The Spirit of God illumined these dark hearts, and they crowded to the mission-houses to hear the Word of God, and soon a Pentecostal season was presented to the eyes of the astonished missionaries. In 1828, ten years after they left England, the Scriptures of the New Testament were translated into this soft and beautiful tongue, hymns of faith and hope, such as had cheered the saints of God in other lands, were translated, set to music and sung; 100 schools had been established and 10,000 children were under instruction; 15,000 of the people were hopefully converted and between 7,000 and 8,000 had professed their faith in the churches; already some of the most promising converts had begun to preach the gospel they had so lately received, and as the Malagasy are "a nation of orators," their preaching was attended with great and precious results. The churches, "walking in the fear of the Lord and the comfort of the Holy Ghost, were greatly enlarged and multiplied." But the time was soon coming, when the genuineness of this work was to be tested by the fires of persecution.

On the 27th of July, 1828, Radama I. died at the age of thirty-six. His successor should have been, according to Oriental custom, his nephew, the son of his sister, a very worthy young man, but Radama's second wife (he had twelve), a bigoted idol worshiper, and a woman who rivaled in her crimes Catharine II. of Russia, though she did not possess her intellectual or political ability, aided by some of the idol-keepers, intrigued for, and obtained the throne. No sooner was she fairly established, than she put to death every near relative of the late king, and every prominent noble who had favored Rakoto, the legitimate heir to the throne. She was crowned in 1829 as Ranavalona I. She soon issued a decree forbidding any foreigners, especially Europeans, from coming into her dominions; and soon after another, prohibiting the missionaries from teaching religion to the Malagasy, or

holding any meetings or societies which should be attended by them; they might teach sciences, or the mechanic arts, but not religion, and all churches must be closed. Most of the missionaries left the island in 1833. In 1834 another decree was promulgated forbidding any meeting public or private of the people to talk of religion, under penalty of arrest, and if found guilty, of punishment by death. Under this decree many Christians were banished and a few put to death.

In 1835 a fanatic, who had mingled some Christian doctrine with his prayers to his idols, and had approached the queen's palace to address her in regard to his creed, was seized and put to death, and the rage of the queen being roused by this incident, she issued a decree that all persons suspected of being Christians should be arrested and examined, and if they did not disavow their belief in Christ and offer worship to the idols, they should be put to death. Nobly did the Christians stand this test. Some fled, but very few would deny Christ. Some were beheaded, others beaten to death, others still, and a large number, were hurled from the lofty rock on which the City of Antananarivo, the capitol, is built, and fell mangled corpses at its base.

The present Prime Minister of Madagascar relates an incident in connection with this slaughter, of which his father, one of the judges, was a witness: A mother and daughter were brought for examination; the mother confessed her faith in Christ, refused to worship the idols, and was summarily thrown over the rock; then the daughter, a beautiful girl of fifteen, came forward and said: "I, too, am a Christian; throw *me* over." The judge said, "She is only a child, and does not know what she is saying; take her away." But the young girl was firm. "I believe in the Lord Jesus Christ," she said, "and I will not worship idols. Throw me over!" Once more the judge tried to save her. "My child," he said, "life is sweet to you. Only bow your head ever so slightly toward the idol, and you shall be free. I will take you to my own home." "No!" said the young maiden, "I will bow to no God but Jesus Christ. He is my Saviour. Throw me over." And throw her over, they did. More than two thousand were put to death at this time (1849) by this cruel queen, because they would not deny Christ, and several thousand more in the course of her reign; others were subjected to torture, and many more to the ordeal by drinking the *tangena*, a poison prepared to try the guilt or innocence of suspected persons. But it was not alone against the Christian subjects of this bloody queen that her malignant and murderous temper was manifested. On various pretenses, the most common one being that they were conspiring against her, she put to death most of the principal men in her realm; and when her son, whom she claimed as the son of Radama, though born about a year after his death, had arrived at his eighteenth or nineteenth year, and had shown a disposition to be more merciful than his mother, and to pity the Christians whom she persisted in slaughtering, she tried to put him to death for conspiring against her. She was, during most of her reign, constantly engaged in wars with the other tribes on the island; and as her armies were badly handled, and her treacherous management was notorious, she almost depopulated whole provinces of Imerina and the adjacent country. It was estimated that more than a million men, women, and children perished in her wars. The French made repeated attempts to establish settlements on the coast, but were repulsed either by her ambushes or by the deadly fevers of the coast. At length her own people grew tired of her oppression, and would have dethroned her had not sickness attacked her hitherto robust frame, and weakened her imperious will. She lingered for some

months, and finally died on the 16th of August, 1861, one of her last acts, July 3, 1861, being the ordering of a new and more terrible persecution against the Christians, of whom she had obtained a list. Many perished under this edict, but the new king, her son, proclaimed universal amnesty and the restoration of property to all Christians. Thus died, after thirty-three years' reign, Ranavalona I., "unwept, unhonored and unsung." Her whole administration was unmarked by a single good or noble act.

(Concluded in our next number.)

TRANSLATIONS FROM FOREIGN MISSIONARY MAGAZINES.

BY REV. CHAS. C. STARBUCK, ANDOVER, MASS.

THE *Allgemeine Missions-Zeitschrift* sums up the work in East Africa thus :

"There are to-day, within the Lake Region of East Africa, extending to the coast, from Kilimanjaro in the north to the highlands of the Shiré in the south (not reckoning some little out stations) 44 Protestant missionaries, inclusive of the unordained, such as physicians, artisans, agriculturists, teachers, male and female. A small number, it is true, compared with the extent of the region, which is from five to six times as large as the whole German Empire. But if we bear in mind that some 15 years back two little missionary attempts were all that was found here : the little Kisulutini and the then rather inert Universities Mission on Zanzibar Island, it is, after all, not so trifling an advance which Protestant missions have made here in a decade and a half. We must consider also the sacrifices which these achievements have cost : not in money merely, or mainly, but the sacrifice of human lives and human health. At least fifty men and several women have given up their lives for East Africa, some of them noble, highly-gifted men. In view of these facts, we are compelled into reverence for the Christian heroism which, thank God, still lives in evangelical missionary circles. There have not yet been great visible results. The time has been too short for this, especially as the unhealthiness of the climate has necessitated a frequent change of laborers, and the languages are yet but little known, while East Africa has been involved in difficulties peculiar to herself. The baptisms which have taken place (perhaps about 1800 in all) are all in the English missions, which (with the exception of the L. M. S. on Lake Tanganyika) are the earliest. The German missions are not yet beyond incipency."

The *Zeitschrift*, in a very favorable notice of the Atlas published by the Church Missionary Society, takes occasion to correct a few inaccuracies. Thus : it states that the *Unitas Fratrum* commenced its work in South Africa as late as 1792. Its continuous work dates from then, but its first missionary, George Schmidt, landed in 1737. The Basel Society is credited, on the Gold Coast, with 4,000 "adherents," while in fact it has more than 7,000 baptized members. Most of the European societies, I may remark, baptize those who, after competent instruction, are ready to break definitively with heathenism. Only a minority of these are commonly admitted to the communion. These societies, therefore, need three headings : Adherents, Baptized Members, Communicants. The Atlas, moreover, gives the whole number of Protestant Christians in Africa as about 800,000, whereas, the *Zeitschrift* remarks, it should be put (inclusive of Madagascar) at fully twice that amount.

Dr. Warneck, in the preface to his work on "Missions in the Light of the Bible," remarks :

"It is, to me, a peculiar happiness, that, by God's grace, peculiar acceptance is falling to the share, above all, of these Biblical views of missions. Unless I err, what the missionary work now needs, as first and foremost, is to be *deepened*. And to be *deepened*, it is above all needful that it should be plunged and bathed in God's word. And, moreover, for the first *awakening* of a genuine missionary life, I am, as I grow older, more and more convinced that it is the Bible which must do the chief work."

The *Zeitschrift* in its keenly critical, and therefore more valuable, remarks on the late Missionary Conference says :

"In the various gatherings at this conference, both at the beginning and throughout its

course, we were struck with the fact that prayer occupied a place of greater prominence and dignity than is commonly the case with us in similar conferences, where prayer is too often treated as an official necessity which cannot be evaded, while in London it was easy to mark the spirit of earnestness and genuine fervor."

The following is a passage from a sermon of General Superintendent Lohr, of Kassel, Germany, reported in the *Zeitschrift*. A superintendent in Germany is a clergyman of virtually Episcopal functions:

"Behold, I have set before thee an open door.' These are the words in which the Lord is now addressing every missionary society. But whether there is energy in store, to avail themselves of this access which He has secured for them, whether missionaries will be found who will go in through the opened gates, that, beloved, depends on the inward state of the church which supports the missions, on her self-devotion, and power in prayer. Where a great door is opened there, too, are always many adversaries. Paul experienced this in Ephesus, and no less does the church in her missionary work of to-day. Whether the skeptical doubts which are expressed concerning this work are recognized and rejected as futile, depends on whether there are men in every place that lift up holy hands without wrath or doubting, who know how to pray in the name of Jesus, and who, out of the riches of His promise, know how to draw upon heavenly assistance for the work enjoined. As we shall do little for missions until we are thoroughly in earnest with our *giving*, so, still earlier, must we come to be thoroughly in earnest with our *praying*.

"We must learn to pray in the name of Jesus for missions, and for this it is not enough that we do *something*, and give *something*, for them. We must enter into true and complete communion of life with Him—absolutely give up individual interest, and place ourselves wholly at His disposal. The promise that our prayer shall be heard is conjoined by the Lord Jesus with the parable of the vine and the branches. 'If ye abide in *me*, and my words abide in *you*, ye shall ask what ye will, and it shall be done unto you.' It is such people that the Holy Ghost in our time is seeking—such that He is seeking to bring together out of all church communions; people who are thoroughly in earnest in their devotion to the work of the Lord, and to the Lord of the work. Where there are Christians, who present their souls for the name of the Lord Jesus, resolved for His name to do everything, for His name to suffer everything, these the Holy Spirit also introduces into the use of the name of Jesus, and brings them, through experiences of the hearing of prayer, into the attainment of a consummate joy. There was great joy among the disciples when they saw their Jesus, risen from the dead, again in bodily presence in their midst. But yet greater joy was theirs when they discovered that to the requests which they made known before God in the name of Jesus for the success of His cause, an answer descended from heaven. Whoever has experienced answers to prayer will acknowledge with me that they are the very jewels in our remembrances of the past. Peter names as the end of faith a joy unspeakable and full of glory. And answers to prayer bring into the heart the foretaste of such a joy. These answers to prayer blot out our doubts, confirm our adoption, whose privilege and prerogative the Father makes good to us thereby. They draw aside the curtain that hangs between our Father's house and the frail tabernacles of our pilgrimage, and give us to look into the royal law of liberty, according to whose pattern God is redeeming this world of death out of the curse resting on it, and transforming it into the glory for which it was destined and created."

The *Zeitschrift* has some keen remarks upon Canon Taylor's ostentatious patronage of Islam:

"I am not acquainted with the antecedents of this gentleman." [The writer is not aware, evidently, of the philological eminence of Canon Taylor, and of his familiarity with the East. This, however, does not imply any profound knowledge of the religious worth of Mohammedanism. And whether it concerned Islam or heathenism, it is with good reason that the German writer goes on to say:] "*Of missionary matters he knew nothing*. Yet, on the strength of his general culture, he imagined himself competent, after a preparation of a few weeks, or perhaps a few months, to present a paper respecting one of the most difficult questions in the field of missions. If he had merely assumed to instruct the Church Congress this might have passed, as most of them probably know at least as little about the matter as himself. But he has also undertaken to instruct and to rebuke those who have at least labored in the cause as many years as he has probably spent days upon the study of it. A few facts and figures hastily thrown together" [like those by which he has converted Sir William Hunter's fifty millions of Hindu races waiting for conversion to Christianity into *half a million*] "had given him the courage to assume the air of an expert."

The *Berliner Missions-Berichte*, at the end of the year 1888, report the

finances of the Berlin Society as in a favorable state, partly in consequence of larger amounts paid in to cover the deficit, partly as the result of a great bazaar held in Berlin in March, and realizing \$6,000, partly through larger receipts of the Collecting Society (Sammelverein). In these ways the deficit of April 1, 1888, namely, \$30,721.76, has been reduced to \$12,062.65.

The editor of the *Allgemeine-Missionszeitschrift* thinks that in the present fervor of zeal against the East African slave-trade there is likely to be a good deal of hot-headed crusading, which, like the earlier crusades, will cost a great deal and accomplish little. He is very jealous, it appears to me too jealous, of the credit which Cardinal Lavigerie is acquiring. But his opinion is always well worth attention. He says :

"There are times when great and noble aims encounter strong opposition, and only slowly and with difficulty win the adhesion of wider circles. And there are times when there is a universal enthusiasm for them, and indeed it almost becomes the mode. At such times there goes, as it were, a general fever of hallucination (a mad intoxication) through the world, and people are very sensitive over anything like a sober criticism. But these intoxicated enthusiasms are commonly a fire of straw. Some years ago it was the Colonial fever, now it is the anti-slavery fever. In the time of the colonial fever a man ran great danger of being accused of a want of patriotism, if he so much as endeavored to instill a few drops of modest consideration into the boundless enthusiasm which promised itself nothing but mountains of gold. To-day he might well fear that he would be accounted a defender of slavery if he should preach *patience* in regard to the removal of this great evil, and should warn against *the large employment of force*."

Canon Taylor, in his recent contemptuous disparagements of the present missionary activity of the Protestant churches, makes great use of computation, and reckons how many thousand, or scores of thousands of years, at the present rate of conversion, it would require to overtake the increase of the world's population in a single year. Dr. Warneck makes the following application of his principle: In the apostolic age the population of the Roman Empire reached about 120,000,000. Reckoning the births each year as twelve per thousand, we have an annual increase of 1,440,000. According to tolerably trustworthy estimates there were at the end of the first century—that is, about 70 years after Christ's public appearance, about 200,000 Christians. Therefore, assuming that the population had remained stationary, it should have required 500 years to overtake the increase of a single year, and 42,000 years to convert the population. Assuming, however, that the terrible pestilences and other calamities of the first six centuries after Christ had reduced it one-half, it would still have required 21,000 years to Christianize it. Yet before A. D. 600 heathenism had entirely disappeared from the empire. The apostles did not have a Canon Taylor as the keeper of their consciences, but the Holy Spirit of power and love, and of a sound mind, and, therefore, went on to convert the kingdoms, leaving statistics to take care of themselves. We wonder whether Canon Taylor has ever heard of a law of increase called geometrical progression? "The apostles, Herr Canon," says Dr. Warneck, "were probably not, like yourself, great arithmeticians, but they were heroes of *faith*. They *believed*, with full and firm conviction, what is written in the last of Matthew concerning the omnipotent omnipresence of their Saviour with them. Therefore, they said: 'To a minority with Jesus belongs victory and the future. . . .' And we now see that the event has justified their faith."

The editor of the *Zeitschrift* subjects Canon Taylor's assumption, that the present rate of increase is the perpetual rate of increase, to the scrutiny of facts. Thus, in China, there were of native Protestant Christians (assuming communicants to be one-third of the whole):

	1857.	1867.	1877.	1887.
ab.	2,000	14,800	39,000	95,000

Moreover, in the first fifteen years the annual rate of increase was about 133, in the first decade following 1,280, the second 2,420, the third 5,600. Accepting Canon Taylor's scornful comparison of the tortoise and the train, and assuming that this progression of the rate of increase continues in China for 100 years, *the tortoise will by that time have far outstripped the train.*

In Japan, assuming the same proportion of native Christians to communicants in the Protestant churches, we have:

	1876.	1882.	1886.	1887.
ab.	3,000	14,500	43,000	58,000

In five years the number had much more than tripled.

In Africa things are but in their beginning, and we can give but vague guesses. But that the same law obtains there as in China and Japan appears from two proofs derived from opposite sides of Africa. In Guinea the Basel Missionary Society, whose labors there have been sadly checked by the climate, but which has had a mission there since 1827, shows the following results. Native Christians:

	1857.	1867.	1877.	1887.
	367	1,509	3,607	7,495

That is, the rate of increase, instead of remaining stationary to please Canon Taylor, persisted in advancing with the age of the mission. In thirty years the number of converts had increased *twenty-fold*.

"In *Madagascar* the Protestant missionaries began their work in 1818. After ten years there were only 50 Malagase catechumens. Then followed a generation of persecution, compelling the missionaries to leave the island. Yet, at the end of 1868, there were 37,112 Christians, and this number, in consequence of the conversion of the Queen, had, in 1878, grown to about 250,000. The increase here, therefore, was by leaps and bounds, making the talk about tortoise and train idiotic. Now, however, a check ensued because the evangelical societies would not content themselves with a mere external reception of Christianity. Accordingly now came a time of training and sifting. In the last ten years, therefore, the increase relatively has not been important, perhaps 50,000 for all the Protestant societies, besides the 73,000, more or less, claimed by the Roman Catholics. I adduce precisely this example of *Madagascar* to illustrate the absurdity of these Taylorian 'computations.' When God's hour has struck, 'a nation may be born in a day;' and on the other hand, when such a draught has been taken that the nets begin to break, a long time together may be almost wholly occupied with sorting the fishes. Indeed, for a while the writers may be all fished out."

To return to India, which has to bear the brunt of Canon Taylor's contemptuous incredulity as to the prospects of missions, we find, of native Protestant Christians, including Ceylon:

	1861.	1871.	1881.
	213,370	318,363	528,590

The number thus has doubled in about fifteen years.

STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS.

REPORTS from 262 colleges show that 47 presidents and 31 corresponding secretaries of College Y. M. C. A.s are volunteers. The list of volunteers represents 240 colleges.

Mr. R. P. Wilder reports that God is blessing his efforts greatly, and asks the prayers of volunteers. The students in Lane Seminary propose to unite with a neighboring church in supporting a missionary. Fifty men in Lebanon, Tenn., have pledged \$350 for the support of an alumnus in the for-

eign field. Twelve students and one professor in the R. P. Seminary, West Virginia, have pledged a like amount, and hope to get \$100 more. Mr. Wilder's visits have not only awakened a deeper interest in this financial problem, and urged the personal claim of foreign missions, but, besides, souls are being brought to Christ.

The students of the United Presbyterian Seminary at Allegheny, and those of Grove City, Westminster, and some other institutions, have combined to send out the Rev. J. H. Martin to India. The students in the seminary at Xenia, and some others, and churches like the Third Church, Pittsburgh, and the Second, Fourth, and perhaps First, Allegheny, are each taking up a particular missionary, either in the field or about to go, and providing for his support. Care must be taken to see that in no case shall the raising of funds for such purpose interfere with the carrying on of the regular expenses of the missions. Thus far, in every case, such assurance has been given.

One who has lately decided to become a missionary writes: "I feel a new interest and increased zest in life. I have now a motive power which bids me waste my time no longer. I wish to go out to Japan, if I have to pay my own expenses out, and spend my life in telling of Christ and Him crucified."

Reports from the foreign mission boards, though not complete, show 103 volunteers sent, and 16 others appointed. Nineteen have gone to Japan, 18 to China, and 16 to India; in smaller numbers, to Turkey, Syria, Siam and Laos, Persia, Mexico, Korea, Burmah, Bulgaria, and Africa. Forty-nine colleges are represented, and 12 mission boards. The Y. M. C. A. Foreign Education Committee has sent out 9. Of the 103 already sailed, 66 are men and 37 women.

An English gentleman looks upon this army of volunteers as applying for positions of \$1,000 a year, and does not find the fact very stimulating. He says:

"I entirely concur in all the reasons you give for 'going,' only should not the word 'volunteering' be substituted for 'going,' this 'going' being in so many cases still such a very remote contingency? By all means emphasize that word 'going,' and ask the Lord to show you how far your 'going' is conditional or otherwise. 'Put your own precepts into practice!' I re-echo your cry, 'Oh, for 500 Elijahs, each one on his Mount Carmel, crying UNTO GOD (not unto the churches). Then we should soon have the clouds bursting with blessing.

"Referring again to your appeal as it stands, if the churches refuse to give you reasonable aid, it may be that the churches will be disgraced; but, to quote your own words, 'does go mean stay' until the churches will guarantee you the comforts and luxuries they provide for others? As you very justly point out, the heathen are dying at the rate of 100,000 a day, not only while the churches hesitate about subscribing so large a sum for salaries, *but while you are waiting for them to do so!* Depend upon it, dear friends, that if you would only devote your energies as did the Cambridge Band, to enforcing on all, commencing at yourselves, the necessity of sanctification in its widest sense;—if you would emphasize by personal example and experience and testimony the blessedness of absolute consecration to God of time and talents, of personal tastes and inclinations, you would find that there would be no occasion to appeal for funds.

"In conclusion, recognizing the missionary field as probably the most honorable post in the Lord's service, it is sad to see aspirants for that noble calling throwing themselves on the churches, and on societies, instead of throwing themselves on God. . . . 'Commit thy way unto the Lord, trust also in Him, and he will bring it to pass.'"

Whatever in the above communication is worthy of consideration, no account is taken of the fact that much of the delay on the part of volunteers is due to unfinished courses of preparation, while the 103 who have already sailed is a substantial earnest of what is to be in the course of the next five or ten years. In the second place, the widespread enthusiasm displayed during the last year among students in raising funds for the support of their own representatives is practical evidence that volunteers are not waiting

for \$1,000 positions, but are both ready to go themselves, and also to send their brothers as soon as prepared.

EXECUTIVE COMMITTEE MEETING.

The first meeting of the Executive Committee of the Student Volunteer Movement for Foreign Missions was held in New York Feb. 14. The object of the meeting was to perfect the organization and define the work of the several committees and agents of the Movement. "The Student Volunteer Movement for Foreign Missions" was adopted as the name of the organization. The Executive Committee is to have the general oversight of the work, directing the visitations of Mr. Wilder, securing corresponding members in various States, bringing volunteers before the Boards, and having charge of the finances. In addition there is to be an Advisory Committee, composed of representative men in various parts of the country and from prominent missionary organizations, who shall advise with the Executive Committee on all measures of importance and connect the Movement with the churches. Also corresponding members are to be appointed in each state and district alliance. These members will have a local supervision of the work, acting in line with existing organizations. They are to plan the visitation of volunteers to the churches and institutions of their state or district, and collect funds for incidental expenses. The general finances will be in charge of the Executive Committee, Wm. H. Hannum, 50 East 70th street, N. Y. City, being Treasurer. The following is an estimate of annual expenses:

Office	\$450
Special Circulars	200
Traveling Secretary	800
Editorial	25
	—\$1,475

This amount is to be raised by voluntary subscriptions from individuals, churches, and associations. Already over \$500 has come in unsolicited. Contributions for the support of the Movement will be welcome.

NOTES ON NEW BOOKS OF A MISSIONARY CHARACTER.

The Bible in the Pacific. By Rev. A. W. Murray, London: James Nisbet & Co. Price, \$1.50. Mr. Murray is the author of "Missions in Western Polynesia," "The Martyrs of Polynesia," and other missionary books. The specific object of the present work is to give a succinct history of missionary work in the islands of the Pacific—Polynesia, The New Hebrides, The Loyalty Islands, The Sandwich, Micronesia and the Marquesas—especially the work of Bible translation and distribution. This account extends from the origin of mission work on Tahiti in 1797 to the close of the year 1887. It embraces also historical notices of the different missions on all these islands, so that the reader can get a bird's eye view of what has been done, and the present condition of missions in that interesting portion of the world. It records a vast amount of labor by men and women whose lives were consecrated to the noblest work in which man can engage. Many of these honored workers have ceased from their labors and gone to their reward, but their work lives in its blessed results. It is a great joy to every lover of the Bible to think of the immense amount of work accomplished, and the progress in the vast fields now embraced by the combined efforts of the British and Foreign, and other Bible Societies, and the multitude of missionary societies which, in conjunction with these, are working together for the good of man and the glory of God.—J. M. S.

The Sailor's Magazine, vol. lx., for 1888. American Seamen's Friend Society. It is well to put in permanent form, for ready reference, the monthly issues of our benevolent and missionary societies. The record of this society is an honorable one. It has done, and is doing a most important work, not only at home among the large number of seamen in port, but to those on shipboard, by means of libraries and other agencies, and at all the chief ports of the commercial world by means of chaplains, seamen's chapels, "Sailors' Rests," and the like. We do not half appreciate the necessity of converting the sailor. Wherever he goes he is a *missionary* of good or a missionary of evil. It is a matter for thankfulness that a wider and deeper interest is springing up in all Christian lands in behalf of this interesting class, resulting in constantly enlarging agencies and efforts for their social and religious improvement. God bless and prosper more and more this great society!—J. M. S.

Life and Letters of Wm. Fleming Stevenson, D.D. By his wife.—London, Edinburgh, and New York: Nelson & Sons. We have been looking eagerly for this exquisite pen portrait of one of the saintliest souls that ever wrought or pleaded for missions. His precious wife is an artist, and her brush is dipped in rare colors, such as only love could mix and mingle. If any man or woman can read that volume without falling in love with the man it portrays, and the woman who with such consummate artlessness, yet with such artistic pencil, has perfected the sketch, there must be something defective in the responsive power of the heart

of the reader. Dr. Stevenson was another Pastor Harms, in Rathgar, Dublin. With a strange enthusiasm that transfigured him, he spoke, and wrote, and wrought to spread abroad the knowledge of missions, and to incite intelligent zeal in their behalf. No man in our generation, in any pastorate, has done such service to the cause of a world's evangelization. He handled in correspondence 10,000 letters a year; he went on a tour of missions; he was the faithful, sympathetic pastor of a large city church; he electrified congregations and great ecclesiastical assemblies with his angelic eloquence. Where shall we find his like or look for his successor?—A. T. P.

Stephen Hislop, Missionary and Naturalist in India. By George Smith, LL.D., London: John Murray. Here is one more of Dr. Smith's great contributions to missionary literature. The man who has written of Duff, and Wilson, and Carey needs no introduction to our readers. This biography betrays his scholarly and skillful pen. It tells the story of a beautiful life cut short by accidental drowning at the early age of 46, but not before he had given twenty years to the building up of the Christian mission and college in Central India which are henceforth inseparably associated with his name. May Dr. Smith be spared to write many more rich missionary biographies.—A. T. P.

The Assam Mission of the American Baptist Missionary Union. Calcutta. J. W. Thomas. This is a collection of papers and discussions at the Jubilee Conference held in 1886 in Nowgong. Nineteen missionaries were present, eight men and eleven women, besides two missionaries representing other societies. The conference lasted for eleven days, and the following are some of the subjects discussed:

Historical sketches of various churches and missions, self-support, work for girls and women, educational work, need and supply of a native ministry, extension of work, prevailing vices, translation, etc. No one who feels interested in this great division of India will want to be without this book.—A. T. P.

John G. Paton, Missionary to the New Hebrides. London: Hodder & Stoughton. This book we have read with boundless delight and profit. Its superior we do not know in all the range of missionary biography. Whether in delineation of his early home life, his work as a city missionary in Glasgow, or his subsequent career in Tanna, we have met nowhere a more stimulating and inspiring book. It should be on the table of every lover of missions, and would form a rare book for reading aloud in the family.—A. T. P.

Modern Missions and Culture; Their Mutual Relations. By Dr. Gustav Warneck. Translated by Dr. Thomas Smith. New York: Wilbur B. Ketcham. Price, \$2.50. This book has for some time been difficult to get hold of, being out of print. The demand for it has compelled a new edition with some few verbal amendments. It need be scarcely said that whatever Dr. Warneck writes every student of missions wishes to read. His "History of Protestant Missions," also translated by Dr. Smith, is one of the standard works on such subjects. Dr. Warneck's style is at once vigorous and beautiful, and the translation is so happy that in Dr. Smith's hands little if anything is lost in the transfer to another tongue. No book of which we know discusses so discriminatingly the relations of culture to missions. Whether judged by extent and variety of research, or by clearness of statement and lucidity of argument, this book stands at the head on this theme.—A. T. P.

China's Millions. Edited by J. Hudson Taylor, F. R. G. S. London: Morgan & Scott, 1888. This is the official record of the marvelous work of the China Inland Mission Society. The origin and history of this mission are so well known and appreciated that we need not enlarge upon them here. Its success may rank among the "miracles of missions," undertaken and carried on in simple dependence on God, making no appeal for money, its missionaries receiving no fixed salary, largely self-supporting, and building not on other men's foundations but penetrating to the interior of China and establishing missions in provinces where no missionary had gone before, its entire work carried on in the spirit of great self-denial and exalted consecration. God has signally honored this agency and made it conspicuous. The volume before us, beautifully bound and full of illustrations, and sold for a song, is made up of the monthly issues of the society for 1888. The year 1887, which is as late a date as the official annual reports cover, was a memorable year in its history, the income of the society being increased 50 per cent., and 100 new missionaries being sent out. The frontispiece to the volume consists of the portraits of these 100 missionaries. A finer and more intellectual-looking company of men and women it would be difficult to find.—J. M. S.

Bright Bits for Readings in Missionary Societies.—A collection of Essays, Stories, Colloquies and Bible Readings. This small, beautiful book contains the choice gleanings of years from the lighter class of missionary literature, made by Mrs. M. S. Budlong, connected with the W. F. M. S. of the Northwest (M. E. Church). The work supplies a felt need, and will be welcomed by multitudes of our Woman's Missionary Branches and Bands, as furnishing fit and varied material for anniversary exercises and other public meetings in the interest of missions.—J. M. S.

II.—GENERAL MISSIONARY INTELLIGENCE.

Notes from our English Correspondent,
Rev. James Johnston.

I. India.—Pundita Ramabai.

THIS heroic lady, says a Calcutta telegram, is actively engaged in organizing at Bombay a home for the education of child-widows of the higher castes. The United States and Canada and other influential friends are generously responding to the appeal for aid. During the mission, which has lasted two and a half years, Rs. 40,000 has been subscribed for the commencement of the work, and an income of Rs. 10,000 per annum for a period of ten years is guaranteed by the Committee at Boston with affiliated committees in other parts of the States and Canada for non-sectarian teaching. The object is to provide Brahmin widows of high caste with an education and a home. Though not a child-widow herself the labors of Rámabái are notable for a spirit of self-abnegation. She welcomes her unfortunate countrywomen in order to save them from the frequently recurring miseries of despair, infamy and suicide. By education and protection from evil it is anticipated that many of these sisters may become useful members of society, and, possibly, happy wives and intelligent mothers. The committees are desirous of providing a home for those who choose to study medicine or be trained as nurses, their instruction being obtained in hospitals and schools. It is further intended to train girls of all races to acquire qualification as teachers of Kindergarten schools and day schools.

Professor Max Müller writes that his "excellent friend" Rámabái requires £15,000 for a scheme of philanthropy which may save at least a few souls from a life of humiliation, disgrace, and despair. It is appalling to read in "The High Caste Hindu Widow," a brilliant work by Rámabái on p. 109, that the number of child-widows under nine years of age is 78,976; from 10 to 14 years, 207,388; from 15 to 19 years, 382,736.

II. Rukhmabai.

The last mail from India announced that the husband of the recent heroine of the famous suit for restitution of conjugal rights has married a second wife. Rukhmabai suffered much persecution a year ago because on reaching years of discretion she refused to become the wife of her child-husband. With rare courage she resisted a kind of slavery which cannot be tolerated in any portion of the British Empire. Even from an Indian standpoint this form of an infant-marriage might with justice be styled according to Indian-law terminology, a *rákshasa*, or devil-marriage. The *Indian Daily News* forcibly observes that

Rukhmabai's case is a signal illustration of one of the evils of a blind marriage and refers to the existing injustice of the social law, enabling the husband, as in the present instance, to marry a second wife, while the victim of the so-called first marriage is debarred from all possibility of domestic happiness.

III. Patna Mission.

The latest news from Bangalore states that in consequence of the alleged abduction of a Hindu girl by a Wesleyan Zenana Mission, for the purposes of proselytism, the *Komaties* of the town of Bangalore held a public meeting, and resolved not to send their girls to the mission schools, under pain of social ostracism. The Mohammedans are showing a similar attitude against the Christians. Judgment in the Patna Mission case has not yet been delivered.

IV. Wesleyan Foreign Missions.

In connection with the financial year which closed in the last week of February it is reported that the amount of receipts equals that of the preceding year. The total income, which last year was £125,000, will this year be increased by at least £5,000, the result of the special effort made at Christmas. This amount is not applied to the reduction of the society's debt, but to the increase of the annual income. The General Committee have resolved that henceforth in all the foreign districts the regular expenditure is to be absolutely limited to the annual grants, and that any additional outlay must be met by special local efforts. The current debt will probably be considerably lessened by the time the annual meeting of the society is held in May next in London.

V. Christianity among the Jews.

At the annual meeting of the Manchester auxiliary of the London Society for the Promotion of Christianity amongst the Jews, the Chairman noted with satisfaction the greater readiness with which the Jews were reading the Old Testament and comparing it with the New, and likewise their kindly bearing toward the missionaries. The society was founded in 1809, at which time all Christian bodies co-operated in the work. In the year 1815 the Dissenters withdrew from the society, and it was reconstructed on purely Church of England principles, and so it has continued until now. Replying to the taunts which were often hurled at the expensiveness of the society and effecting so few conversions, the Chairman remarked that since the society's inauguration more than 100,000 Jews had been converted. He maintained that the society, in spite of great unpopularity, was doing a grand work, and was commanding much support from Christian people. The subscriptions, which in 1887 amounted to £36,316, were in 1888, £33,179, a decrease of upward of £3,000.

VI. Africa, Bechuanaland.

Regarding with strong disapproval the contemplated transfer of this territory from the Im-

perial Government to Cape Colony, the Wesleyans, who have for many years had flourishing missions in that quarter of the globe, have formed an influential committee, consisting of the Mission House authorities, together with a number of Wesleyan members of Parliament, for the purpose of frustrating the object of the colonial authorities. They take the ground that the people of Bechuanaland are strongly opposed to the change, and that if the policy of the Cape Government is allowed to prevail it will be most disastrous to the interests of the natives.

VII. Logos (Western).

A lurid picture of the western part of this region has lately been presented by the English district commissioner. The population, which has been recruited for many years past by a constant influx of refugees from the surrounding tribes, falls roughly into three divisions. These are: the Popos, chiefly engaged in fishing, forestry, and farming, but averse to steady work of any sort, and much addicted to theft; the Yombas, the most enterprising people in the district; and the Houssas, who are farmers and palm-nut gatherers. The Mohammedans among them are more enterprising and industrious than the fetich worshipers; while the Christians, though few in number, form a fairly thriving community. But all are alike in "intense and obtuse conservatism, so long as they are left to their own devices, and in a keen spirit of petty trading." The sole article of their moral code is "to do to your neighbor as you hope to avoid being done to by him." It is useless to appeal to any higher motive, and it is certain that without European influence to urge them on commerce must decline. Fishing is carried on wholly in the lagoons, the people never having had the enterprise to build surf-boats, which would enable them to engage in sea-fishing. Some progress has been made in agriculture, owing to the efforts of the Roman Catholic Mission at Badagry, the administrative center. In the Frah Kingdom, also, the local British officer has succeeded in inducing the people to plant a considerable area of fertile land with corn, so that villages which were almost starving two years ago on smoked fish are now supplying large quantities of grain to the local markets. But this increased prosperity has only increased the drunken habits of the people, who exchange for vile imported spirits the products of their labor. Katamu, the Frah capital, is rapidly falling into a ruinous state of disrepair. Every fourth or fifth house is a rum shop, and the so-called palm-wine sheds are filled every night with drunken men and women. The evils of the drink traffic are so apparent to the people themselves that they have petitioned the Governor to put an end to the sale of liquor altogether. If this were done the fertile flood lands of Frah might become a source of food supply for the whole colony. In spite of the valuable resources of the forests, nothing is done to develop them save the collection and

treatment of the palm-nuts. Trading is the African's special delight, but until quite recently the markets of Lagos were not in a prosperous condition. Now that a British firm has established a branch at Badagry, and made the place a market town, it is estimated that 5,000 persons with every variety of native produce assemble there every market day, and in eight months the monthly export has increased from £30 to £1,878. Coconut planting, road making, corn-growing, and the cessation of the drink traffic appear to be the official methods for civilizing the West African negro.

VIII. What Evangelical Preaching has Done for the Heathen.

At the recent Conference in London upon Evangelical Preaching, the Rev. E. E. Jenkins, the distinguished missionary late of India and one of the ex-Presidents of the Wesleyan Conference, read an important paper. A brief summary of it is presented to the readers of THE MISSIONARY REVIEW OF THE WORLD.

Mr. Jenkins attributed much of the success which had attended the labors of Protestant missions in various parts of the world to earnest evangelical preaching, by which he meant the preaching of the Cross. The history of modern missions brought out triumphantly the message of the Cross, and witnessed to the unimpaired fascination and revolutionizing power of the name and person of Jesus among heathen races. There was no story which offered a more conclusive defense of evangelical preaching than the Fiji Mission. By the missionaries the barbarians were charmed into a life of gentleness, of purity, of sweet intelligence, and of fruitful industry, and another people was added to the civilized nations of the world. The London Mission in Madagascar formed another example of the success of evangelical preaching in heathen countries, attesting to the strange power of the gospel of Jesus equally strikingly and conclusively. Was not the story of the mission in Lower Burmah another chapter in the history of evangelical preaching? The founders of that mission had devoted themselves mainly to preaching Jesus and translating His words into the language of the people. Then the love of Christ so awakened in the hearts of the converts, drew them together, and created within them the elements of family law and communal organization, bringing forth the highest virtues of a human society, morality, intelligence, thrift, courage, public spirit, beneficence and philanthropy, enriching and fortifying Christian evidence by another proof that faith in the Christ of God was the seed of a nation. The Rev. Dr. Macfarlane, of New Guinea, eloquently testified, by many powerful illustrations, to the good which had been done in that island by evangelical preaching.

Africa.—Mohammedan Revolution in Uganda. Public attention has recently, and for different reasons, been very generally directed to Uganda, a large province of Central Africa lying round the north shore of Victoria Lake. The country proper contains about 20,000 square miles; its dependencies embrace about 40,000 more.

On his first expedition across Africa, Mr. Stanley introduced us to Uganda, whose cruel and powerful king, Mtesa, became under his influence favorable to Christianity. He received, and frequently befriended and aided, the missionaries of the Church of England and of Rome. Until his death about two years ago, Christianity had made remarkable progress in Uganda, and that kingdom was one of the most powerful in Central Africa. Mtesa was succeeded by his son Mwanga, a weak, vain, and treacherous man, who reversed his father's policy and undoubtedly ordered the murder of Bishop Hannington about one year ago. Of course, Mwanga was a coward as well as a cruel and blood-stained despot. Because he made Uganda impenetrable, no direct news from Wadelai about the movements of Stanley or Emin Pasha could reach Zanzibar. Very naturally he was obliged to face an insurrection. To save his worthless life he fled from his kingdom, and his older brother, Kiwewa, succeeded him. Because under his rule the missionaries were again in favor, Kiwewa was soon forced to abdicate before an insurrection incited by the Arabs, whom the policy of his brother had brought into the kingdom, and in which such of his own subjects as opposed the missionaries cheerfully participated. While about a score of missionaries escaped unharmed, all missionary property was destroyed, many native missionaries were murdered, the Arabs became dominant in Uganda, and the kingdom, it may be for several years, is closed against Christianity. The living missionaries have quite recently been ransomed.

What is to be the influence of this new Arab kingdom in Central Africa? This, with many, is a pressing question. In answering it we must remember that these so-called Arabs really have in their veins no Arab blood. They are coast Arabs of the lowest classes, and the proud and strong Uganda chiefs will not submit for any considerable length of time to the rule of any such men. They may use such men; they will never become their slaves. The country is more likely to be broken up into hostile sections. These may wear themselves out in wars against each other, and thus may be realized the hope that the British East African Company, from their new territory between Victoria Nyanza and the coast, would push its influence and its operations over Uganda, and the whole lake region of Central Africa. These Arab slave-

traders are certainly not the men to construct or reconstruct an empire. Those who know them best see no prospect that they will be able by intrigue, which is their only agency, to sustain themselves in Uganda.

The character and habits of the Uganda people seem to forbid their enslavement. They are the only people in Central Africa that clothe themselves from head to foot. Thousands of European weapons and implements are found in their possession, and ready workers in iron, they immediately imitate what they import. They are apt linguists, and their children have rapidly acquired the French and English languages from the missionaries. They have neither idols nor fetiches. They have no affiliations with Mohammedanism, and are not likely to become its subjects for any considerable time. There is still good reason to hope for a better future for Uganda.—*N. Y. Evangelist.*

China.—Religions of. The old religions of Buddhism and Taouism are losing their hold upon the faith and affections of the people. You may criticise and ridicule both systems, and the people will join in the ridicule. I hear that some people in England talk of adopting Buddhism as their creed. China, after centuries of trial, will make you a present of it for nothing. She has found the light to be darkness, and she feels the darkness of it to-day. Why, in the northern part of China there are thousands turning away from the old creeds, and forming new creeds and new societies. You will find men there hungering after they know not what, wandering they know not whither, but knowing that they are not satisfied—human hearts longing, and no one to bring them to the fountain of living waters where they may drink and be satisfied. No doubt Confucianism still holds its power over people. It talks of its learning and literature. It appeals to national pride, and stirs up race animosities. But Confucianism is only a philosophy. It is not a religion, and we need not fear it. It does not occupy the ground that we occupy, but its talk is of the earth, earthy—of the five social relations and the five constant virtues. Not a word about God, not a word about the soul, not a word about eternity, sin, or salvation.—*Rev. George Owen.*

—There is evidence that American commerce with China will suffer on account of the new Chinese exclusion law that is now being rigidly enforced at all the ports of the United States. A Shanghai paper, the *Celestial Empire*, says that there have already been anti-American riots in Canton, and the populace feel that if Chinamen cannot go to America they should exclude Americans from China. The Foochow *Echo* gives similar news, and adds that the strong party in China which hates foreigners has recently been displaying a dangerous spirit. The

Chinese Government, which has refused to ratify the exclusion treaty with the United States, is not averse to these manifestations. There is reason to apprehend that disagreeable results may be experienced by American traders in China, and by the shippers of those American goods that have been coming into use among the Chinese. But we can bear with all this provided the missionaries are not interfered with.

—A recent conflagration in a remote Chinese village destroyed the ancestral home of the family of Confucius, with all its contents, texts on stone, commentaries, carvings in jade and alabaster, jars of porcelain; in short, one of the most remarkable literary and artistic collections in the world, containing as it did every extant memorial of the great teacher.

—A cable dispatch from Shanghai, January 30, states that the imperial astrologers declare that the recent fire in the Emperor's palace at Pekin was an evil omen, intended as a warning against the approach of western invention. An imperial decree has, therefore, been issued prohibiting the further extension of the Tiensin Railway.

India.—The Government of India and the liquor traffic. Mr. W. S. Caine, M.P., in a powerful speech in the Town Hall, Calcutta, asserted that the Government of India is stimulating the excise system for revenue considerations. In proof of this he showed that the revenue from country spirits increased ten per cent. per annum, while the revenue from imported spirits had increased fifty per cent. during the past eight years. Mr. Caine quoted this damaging statement from the late financial member of the Viceroy's Council, Mr. Westland: "That he looked hopefully for an increase in the excise system in Northern India." The contrast between this statement and the utterances of three English chancellors of the exchequer whom he had heard "congratulate England on the decrease of the excise system," was very painful. Mr. Caine quoted from the reports of all the provinces in India to show that the men who tried to realize Mr. Westland's hopes were applauded and promoted by the Government. The Bengal Government had singled out sixteen gentlemen for special honors under this head.

From the acts of individual collectors the stimulating policy of Government was seen. The Darjeeling collector compelled a tea planter—who did not know the law—to open a liquor shop on his land, and the collector at Burrisal tried the same tactics on a zemindar who had closed a liquor den on his land during a certain mela. The liquor-dealer was ordered to open his shop, and the collector called on the zemindar to show cause instantly why this should not be done. He did so. The collector was defeated. "Im-

agine," said Mr. Caine, "the Earl of Sefton, on whose estates 47,000 people are living but no liquor-seller, being called on by the Collector of Liverpool to show cause why a liquor den should not be opened on his estate!" Uniformity of excise administration, substitution of moral considerations for financial, in the administration, and local option, are the three objects before us in India. The people of India, unlike other people, only drink for the purpose of getting drunk, and if we make them drunken we destroy them more rapidly than by war, pestilence and famine.—*Indian Witness.*

—**Theosophists.** The Buddhists are trying to get Col. Olcott to go to Japan to help Buddhism hold its ground. They have raised the needed money and sent an ambassador after him.

—**Rumors are afloat** that Mr. Henry B. Foulke and Mr. C. Ingersoll Maurey, both of Philadelphia, have gone on a pilgrimage to the shrines of Buddha, in India. They belong to the "Krishna Society," which meets on Walnut street, and addicts itself to the study of "Theosophy," of which Madame Blavatsky, now in London, is high priestess. Some of the members, we believe, avow themselves to be converts to Buddhism, others are simply disciples, who, through study and instruction, hope to come to a more perfect knowledge of this old form of faith and worship, while others pose wholly as students of "Comparative Religion," or, as the more skeptical would say, "Comparative Mythology." The Krishna, it is said, has sent forth this deputation to study Buddhism in its ancient home. They are to wait on Madame Blavatsky in England, and thence go on their pilgrimage to the East by way of the peninsular route. At Aden, on the Red Sea, says a correspondent of the New York *Evening Mail and Express*, "they will be met by representatives of the society in India, and will be formally introduced to the Oriental rites and mysteries of this strange sect. The programme from this point will depend upon the decision of the native brethren. The town of Kurachee, in Sindh, one of the seats of the older worship, will be visited, and the trip will continue until the American Buddhists reach Adair, the principal home of Buddhism in the East. Under the guidance of the new conductors the two Philadelphians hope to make a journey to the Himalayan Hills and visit ancient sites hitherto unexplored."

Japan.—According to the *Christian Weekly* of Tokio, prohibitory liquor laws existed, and were rigidly enforced in China 3,000 years ago. The Emperor Buu was a strict Prohibitionist of the modern type. He made his own prohibitory laws, and saw that they were executed. He didn't have any courts around him to explain away their meaning. A vio-

lation of prohibitory laws was punished by death. With some modification these laws were afterward introduced into Japan. They were "in full force and virtue" there for nearly a thousand years. There is no reliable information that they damaged Japan morally or politically. They passed away long ago, to the damage of the country. Intemperance, according to the Tokio paper, is now a growing and threatening evil in Japan. One single drink costs the people \$60,000,000 annually, an amount equal to the entire annual expenses of the government; and in its manufacture *one-fifth* of the annual rice crop is consumed. What is left affords a short allowance for food. No rice is exported from Japan.

Mexico.—Bishop Hurst in *The Independent* on "The Periodical Literature of Mexico," makes gratifying mention of the Protestant press:

"We now come to the significant and steadily-growing journals published by the Protestants of Mexico. The invasion of Protestantism has been strong in numbers and aggressive in spirit. For the following list of Protestant periodicals I am indebted to the Rev. John W. Butler, of the city of Mexico: *El Faro*, edited by J. M. Greene, D.D., is the organ of the Presbyterians, and is published in Mexico. *El Evangelista* is edited by the Rev. David Watkins, and represents the Methodist Episcopal Church, South. *El Testigo* is under the editorship of the Rev. E. M. Bissell, is published in Guadalajara, and represents the Congregationalists. *La Luz* is the Baptist organ, is published in the City of Mexico, and is edited by the Rev. Albert Steelman, D.D. *El Ramo de Oliva* is the organ of the Quakers, and is published in Matamoros. The organ of the Methodist Episcopal Church is the *Abogado Cristiano Ilustrado*, edited by the Rev. S. W. Siberts, Ph.D., and published in the City of Mexico. Even the International System of Sunday-school teaching has invaded Mexico. Both the Presbyterian and Methodist Episcopal Churches issue them.

"Every tourist in Mexico sees at a glance that Protestant influences are penetrating every part of the new republic. The journal has been found to be one of the chief factors for successful work ever since the founding of the Protestant mission in Mexico in 1870. All the periodicals are ably conducted, and bring before the people especially the great religious movements of the Protestant world. All these journals encourage loyalty to the republic. The editors are in excellent relations with the entire editorial fraternity of the country, and are most highly respected, both for their ability and the cause which they represent."

United States.—The Presbyterian Church

has a theological school for negroes at Lincoln University in Pennsylvania, and another at Biddle University in North Carolina. The Methodists have a well-endowed seminary at Atlanta, Ga. The Episcopalians propose to place a divinity hall for colored students in Washington, D. C., and Nashville, Tenn. The American Missionary Association, acting for the Congregational Churches, has classes in theology in four of its chartered institutions in Tennessee, Alabama, Mississippi, and Louisiana, and sustains the theological department in Howard University at Washington. The last named reported last year thirty-eight students, and is the only school of theology controlled by the Congregationalists in the entire line of Atlantic States south of Connecticut. It is at present only partly endowed and meagerly supported, but is now seeking an endowment. The Rev. R. W. Eastman, of Wellesley, Mass., has undertaken to raise an endowment.

—The Reformed, or Covenanters, Church (Old School) is not a large body, but it commands a wide influence. It is aggressive in its conservatism. Its peculiar belief, relating to the sovereign rights of Christ, awakens deep conviction. Its antagonism to current beliefs and institutions develops a sturdy strength. The great energy which it has manifested has borne its proper fruit in a growing strength. The ministry has doubled since 1856, numbering now 118, and the increase of membership has been threefold, 10,970 being reported for 1888. Its foreign missions have been richly blessed. In Syria and Asia there are nearly thirty stations with schools, and one has been established in Cyprus. The delegates sent to visit the missions report nineteen native Christians as nearly ready for licensure. The work has reached the point at which more complete local organization is necessary, and the organization of the Presbytery of Asia Minor is recommended. Successful mission work is carried on in this country among the Chinese and the Freedmen. The college and the theological seminary also are doing a good work, both in preparing young men for the ministry and in general education.

—What does it mean? Our exchanges show that there is a falling off in the contributions of the churches to a large number of the benevolent societies of the country. The American Home Missionary Society reports that for the first nine months of its fiscal year the receipts have fallen off, as compared with the previous year, \$39,040, of which sum \$9,892 was in donations and \$29,158 in legacies. This is just about the same as the decrease indicated in the receipts of the American Board within five months, though the decrease in the receipts of the latter was less in dona-

tions and larger in legacies. The Presbyterian boards are in quite as unfortunate a position. Their Home Missionary Society is \$40,000 behind in the first ten months of its financial year, while the Presbyterian Foreign Board shows a falling off for the same period of about \$35,000 in donations, and \$112,000 in legacies, or from all sources of \$151,615. It is singular that there should be such a general decrease with all boards in the item of legacies. But the societies will rejoice that their friends still live, only the living men must see to it that the imperative necessities of the great work are not forgotten. While it is true that there has been in several directions a great

shrinkage in values within the past year, yet it is undeniable that the wealth of the land is increasing at an enormous rate, and that a fair proportion of this increase is in the hands of those who bear the name of Christ. There is wealth enough, if it were consecrated. The percentage of the income of professed Christians which is devoted to missionary work at home and abroad is wofully small. Would that pastors and others would earnestly inquire what relation this fact has to the spiritual life within their churches! "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts."—*Miss. Herald.*

III.—MISSIONARY CORRESPONDENCE FROM ALL PARTS OF THE WORLD-FIELD.

China.

HIGHLY interesting letter from our correspondent, Dr. A. P. Happer :

CANTON, JAN. 24, 1889.

DEAR EDITORS.—A copy of the Report of the Centenary Conference of Missions has just reached me from London. It is a most valuable outcome of the Conference to have such a repository of facts and principles of Christian missions as these volumes contain. The presentation of the states and peoples among whom missions are conducted will be of the greatest interest to all who are studying the subject of the evangelization of the world.

The statements made by the missionaries as to the results of different methods of missionary labor will be of great assistance to all new missionaries, helping them to engage in that method of laboring which is adapted to the people among whom he is called to labor. The supporters of this work who can never see with their own eyes the work in which they are interested, will find in the statements of these volumes new inspiration to labor and self-sacrifice in increased efforts for the enlarging of the plans for the conversion of the world to Christ.

Those who desire and are called upon to advocate the cause of Christian missions before their own congregations or general audiences, will find these volumes a rich treasure house, whence to draw materials for instruction, encouragement, appeals, and for facts and results. Thus the publication of these volumes will be of great benefit to all the friends of missions, and will be eminently useful in extending and deepening the interest in the great cause of missions. But to accomplish these results they should be widely disseminated. A copy should be in every minister's library. In the libraries of Sabbath-schools, young

men's associations, young women's associations, women's missionary societies, indeed everywhere where brain workers seek for the materials with which to replace the constant waste from use, and where they seek supplies for yet wider and fuller presentation of facts, principles and results in the support of the great work of the church in winning this world to Christ.

We say to all, get these volumes; buy them if you can, borrow them if you cannot buy—read them—reproduce them in conversation, in talks at mission meetings, in papers and lectures, at public meetings, in sermons and in the newspapers.

The members of churches will be interested in missions, give to their support, pray for God's blessing upon them, give themselves or their children to engage in them just in proportion as they know about them. Hence the importance and necessity if there is to be an advance all along the line, for the diffusion of knowledge in regard to the aim and purpose of Christian missions in heathen lands. This presents the great value of these closely printed pages, packed with such reliable, interesting and valuable statements and discussions on every phase of Christian work among the heathen.

The statistics of the missionary work in China for 1888 have been gathered up to the close of the year as far as information had been received. They show an advance all along the line, as follows, viz., increase of societies represented in China, 3; foreign men missionaries, 37; of wives of foreign missionaries, 17; single women, 39; total increase of foreign missionaries, 93. The increase of native communicants is 2,295; the whole number of native communicants is 34,555. The increase of pupils in schools is 1,140, the whole number of pupils reported is 14,817. The advance in contributions is \$5,936, the whole amount of contributions is \$44,173, which is nearly \$1.25 for each com-

municant. The increase of contributions is greater than the increase of members, which is an encouraging sign in regard to the grace of giving. While rejoicing in this measure of increase yet we all lament that there has not been a greater manifestation of divine power in the conversion of men. There has been, it is true, some unusual hinderances. In some parts of the field the minds of the people have been diverted from the preaching of the gospel by the calamities of floods and famine. When the bodies are dying of starvation there is little disposition to seek spiritual food. In other places there has been diversion by reason of adverse political influences. But after all the great hinderance is the alienation of the hearts of men from God. They will only be led to the reception of the gospel by the Holy Spirit. This is promised by God. But He has said, "For this will I be inquired of by the house of Israel to do it for them." Let all, therefore, who long to see China converted join in continuous prayer for the outpouring of the Spirit upon the Chinese, that the Word preached and read may be made effectual to the conversion of those that come to the knowledge of it.

There is a wide diffusion of the truth by the printed page and oral instruction in the schools, the chapels, the streets, the market places and the highways and hedges; but it is only the life giving power of the Holy Spirit that can change the heart. May a spirit of grace and supplication be given unto God's people that will secure during this year the mighty power of God to convert men, that converts may be multiplied as the drops of the morning dew. Pray for China, Christian brethren and churches, pray for us. Pray for this people.

The calamities which have come upon China during the last forty years have been very distressing. These have come from rebellious, internal and long continued war, from floods and from famines, from failure of crops through droughts and pestilence. The destruction of life from these causes has been perhaps unprecedented in the history of the world. Many of the causes of distress could be lessened if not prevented by the use of the means which western science would supply. But this people are not yet ready to accept its aid, and in their distress they do not cry unto the Lord, because, as yet, they know Him not. If their calamities are great, the disposition to help the suffering is great. The Chinese Government gave more than *seven millions* of dollars to relieve the sufferings by the overflow of the Yellow River. May the Lord soon send them His salvation which brings temporal as well as spiritual blessings.

Turkey.

LETTER from Rev. D. A. Richardson :

ERZROOM, TURKEY IN ASIA, Dec. 20, 1888.

EDITORS MISSIONARY REVIEW OF THE WORLD.—Reading your much prized REVIEW, it struck me that possibly your readers would like to hear from one of the first fruits of the students' missionary movement. I suppose I am among the first to reach the field of those whom Messrs. Forman and Wilder addressed.

This station is called one of the hardest in Turkey, being on the borders of the Russian Caucasus, and a large part of our field lying over the border, which we are not allowed to visit. However, we have much to encourage us even here.

The teacher of our school for boys was arrested last spring on the ridiculous charge of being accessory to treason, and sentenced to exile for life. One of his pupils wrote as an exercise a song which contained some severe reflections on the Turkish Government. He also called on the Armenians to rise and cast off the tyrant's yoke. The teacher glanced at it, and made one or two grammatical corrections, when, discovering its seditious character, he gave it back with a severe reprimand, telling him to destroy it at once. This the boy failed to do, and some time afterward he was arrested and this was found among his papers, and he was thrown into prison, where he died. The teacher was arrested because of his handwriting on the paper. The marks were only a word or two, and made with a pencil. He admitted the writing was his. He was condemned, after a farce of a trial under a section of the Code Napoleon, which says: "Any one publishing a seditious document, or posting it up, or making such a speech, or is accessory to these things, is liable to exile for life." Under this law he was found guilty and sentenced to exile for life. He is in the common prison awaiting action on his appeal to the Supreme Court in Constantinople.

Another sad case, yet with a silver lining, is that of a young man who was being trained for work in the Russian part of the field. He was a very promising and devoted young man, and we hoped he could go to his native village to preach and teach. A few weeks ago he was seized with smallpox, and died, saying: "The King of kings is come, and calleth for me."

A happier case is that of another young man in the school, whose name is fitly *Arstan Lion*. He is the one reported in *The Missionary Herald* a year ago as preferring to remain over another day on half rations to working out his road-tax on Sunday with the rest of his village. He was recently called into a shop by one of the Gregorian Armenians and bantered as to his change of faith. He was asked what he got for his change to Protestantism, and invited to preach to the company. "You know you are bidden in your Testament to preach to all the

heathen. Now preach to us." "But," said the boy, "the Protestants do not call the Gregorians heathens." Just then another person came in who had offended the principal man present. As he entered the man greeted him with a torrent of profanity and vileness. After this was over and the offender had gone out the lad said to the swearer: "May I be forgiven if I say but a word more before I go?" "Certainly." "If I may be so bold, one reason why there are Protestants here is to teach the Armenians not to swear." The politeness of the boy and the keenness of the rebuke brought a roar of laughter from the company, and an acknowledgment of the righteousness of the answer from the swearer.

Such things as these serve to show the quality of Christians that are found here, and though their standard is not equal in all points to that of eminent Christians in America, yet they are so far above their surroundings that we thank God we are placed in so glorious a work.

Japan.

AN earnest appeal for the Industrial Home:

In the minutes of the fourth session of the Women's Conference of the Methodist Episcopal Church in Japan, held at Aoyama, Tokio, Aug. 23d to Aug. 29th, 1888, we find the report of the Committee on Industrial Home as follows:

"The Committee on the Industrial Home can report but little progress because of failure on the part of one society to secure ladies during the year fitted for the work. Word has come of the appointment of Miss Imhoff, who is to be sent shortly. Mr. Kanzo Uchimura lately returned from the United States, where he made benevolent institutions a special study, holds himself in readiness to assist in the undertaking; but it has not been thought best to rent property until the ladies appointed arrive in Japan. We trust the way will open to inaugurate this important enterprise during the coming year. M. A. SPENCER, Chairman."

The ladies at home are as anxious as the missionaries abroad to commence this work. Appeals have been made to individuals and through the church papers to the women of our Methodism. Several have responded, but Miss Imhoff is the only accepted candidate, and she is now under appointment for Nagasaki, as we had no superintendent to send to Tokio. What is our pressing need? First, a superintendent. An intelligent woman of mature judgment, executive and financial skill, showing an ability to acquire the Japanese language because she has mastered some foreign tongue, with a knowledge of industrial enterprises. Above all she must be a consecrated woman, with the missionary spirit *constraining* her, a love for souls, and success in winning them.

Second, a dressmaker and milliner, "apt to teach" millinery, and assist the superintendent. Surely there must be among the thousands of our Methodist women two who ought to respond to this call, and who are ready to say, "Here am I, *send me, send me.*"

Anxiously and prayerfully we wait your reply to this appeal. Send your name and testimonials to Mrs. Mary C. Nind, No. 122 Highland Ave., Minneapolis, Minn., Corresponding Secretary Minneapolis branch.

Jan., 1889.

Famine in Shantung.

AN appeal from Dr. Nevius:

The reports of the floods in China, which have appeared in the public prints of the West, leave in the minds of readers but a vague impression of their exact locality, extent and consequences. Most of these reports are taken from newspapers in China. While clearly understood by readers here, they presuppose a considerable amount of geographical knowledge not possessed by persons who have not resided in China. Indeed the phases of these misfortunes are so varied at present that they are only imperfectly comprehended, even by those who in different localities are eye-witnesses of them. It is, however, generally known that the calamities which have recently excited so much sympathy the world over, are the result of an inundation of the erratic Whang-ho. In less than 2,500 years this river has changed its course ten times, and in a comparatively recent period three or four times. In 131 A.D. there was a very great inundation, which it required twenty years to control.

A few decades ago all the children in home lands were taught that the Whang-ho, the second of the large rivers of China, discharged its waters into the sea in the central part of the eastern coast, about two degrees north of the mouth of the Yang-tse-kiang. This was true at that time. About 45 years ago the Yellow River broke its banks, left its bed, and, pursuing a northeasterly direction, found its way to the sea, principally through the Ch'ing-ho, or "Clear River," and disembogued into the Pechili Bay, about 500 miles north of its old mouth. After the Yellow River had taken possession of the Ch'ing-ho, and rendered its waters turbid and yellow, the name of the Ch'ing-ho was changed to Whang-ho,—"Yellow River." As the original channel of the Ch'ing-ho had not sufficient capacity to hold the additional waters of another river, it was subject in times of heavy rains to frequent overflows, inundating the whole adjacent country, destroying crops, carrying away villages, and almost depopulating large districts along its banks. It was evident that the silting-up process in the original bed of the Ch'ing-ho from the muddy

waters of the Whang-ho poured into it, would every year increase the danger of overflow, and the probability of its seeking somewhere else a lower bed. All the energies of the Central Chinese Government were exerted to prevent this, but a change of channel soon or later was inevitable. This change occurred two years ago at a point in the Honan province, where the breach had previously more than once begun. The high artificial embankment shook and tumbled under the rush and pressure of the superincumbent flood. The alarmed officials in charge redoubled their efforts to avert the impending catastrophe, but in vain. The new opening was made, pouring forth a deluge of waters, which trending southward embogued in the Yang-tse river near Yang-chow. The distress and loss of life and property consequent on this new inundation could scarcely be overstated.

I cannot here speak at length of the vast amount of treasure which has been spent by the Chinese Government, and from private contributions of natives and foreigners in the region of this new inundation; nor of the prodigious but unavailing efforts of the government to repair the new breach; nor of the opposition of the inhabitants along the banks of the Ch'ing-ho to having the waters of the Yellow River turned back again into that channel; nor of the gigantic problem which confronts the Chinese Government now, as it has for so many centuries, and confounds also foreign engineers, "What shall be done with the Yellow River?"

We have now to record another calamity, different in origin, character, and locality, of which, in consequence of its recent occurrence, and the fact that the public mind has been preoccupied with the inundations of the Yellow River, very little is as yet known. This calamity, which affects principally the province of Shantung, originated in an unequal distribution of rainfall, producing in some places drought, in others floods. The rainy season, which is here the months of July and August, is owing to the condensation of the moisture suspended in the southern monsoon as it meets the colder atmosphere of the north. During the past summer the clouds, surcharged with moisture, passed over a large tract of country south of Shantung (including its southern border) which, being left without rain, is now suffering from drought and consequent famine. The rainfall began in the southern central part of this province, and increased until it became in the central, and especially the northern part, a flood such as had not been experienced for nearly a century.

This great rain extended still farther north, across the Pechili Bay, and far into Manchuria. It did not, however, cover

the whole of Shantung, the eastern part of which had only the average rainfall; while the extreme western end had a scarcity of rain amounting to drought. The storm crossing the central part of the province from south to north covered a tract of country between one and two hundred miles wide. The streams rushing down valleys overflowed their banks, denuding fertile fields of their surface earth, tearing up trees by their roots, and in some places covering the ground with sand to the depth of a foot or more. Rain fell almost continuously for ten days, until on the 18th of August it could only be described as a deluge. All the streams burst their banks in many places, uniting their waters in a common flood, which covered the lower plains to the depth of from two to ten feet, sweeping as one unbroken river to the sea.

Even the central portion of the province between the extremes of drought and flood has hardly enough grain to support its own population. From this comparatively favored territory scarcity increases toward the region of drouth on the one side, and floods on the other, until the extreme of want is found on the plain bordering on the Pechili Bay. The inhabitants of this region had lost most of their wheat crop by drought, but the sorghum, cotton, and millet promised well, and they were rejoicing in the prospect of plentiful harvest in the autumn. Their hopes were blighted. The water did not subside for days, and in some places for weeks, and all further growth and development was stopped. When early in November last, in company with Rev. J. H. Laughlin, of the Weihein Mission, I visited this region, some portions of it were still too wet to plow for the autumn wheat crop, and other parts were covered with water. The heads of the millet and sorghum which had been gathered yielded only empty husks or chaff, or at the best a little, shriveled half-developed grain. This, however, was carefully preserved, and the people were planning to live on it through the winter, or as long as it lasted, mixing with it the leaves of the sweet potato, when they were so fortunate as to have them. The people living still nearer the sea were depending for sustenance principally on the seeds and leaves of a coarse grass or weed resembling the wild sage which grows on the alkaline plains crossed by the Central Pacific railroad. Purchasers cannot be found for land, even at only a tenth of its usual value, and clothing brings but a trifle at the pawnshops. Unprincipled speculators have already gone in and are buying winter garments for a mere song, and soon the people will be left without food, clothing or shelter.

The water covered the fields, reached the

villages, entered the houses and rising to the height of two, and in some instances five or six feet, dissolved the mud walls, and speedily caused the buildings to fall. In some of the towns near the large streams the flood swept by in deep, strong currents, tearing down brick houses, and carrying away timbers, furniture, farm-utensils, and even large iron kettles and mill-stones. In the villages which have suffered least three or four-tenths of the houses are destroyed, in some eight or nine-tenths. About one-half of the inhabitants have started out from their homes to beg in the outlying districts, and these refugees comprise, as a rule, the bone and sinew of the country. They leave their scanty supply of provisions with the members of their families who are aged or infirm, hoping themselves to return in time to plant the spring crops. They usually take with them the farm wheel-barrow, which is loaded with bedding and clothing, a few dishes and cooking utensils, and the little children; the men drawing and balancing the barrows, and the women and larger children following behind. Perhaps as many as 2,000 of the inhabitants are leaving their homes daily, and this stream of emigration has been flowing for nearly three months. The refugees are found in almost every village of the central part of the province, and they lead a life as comfortless and cheerless as can be imagined. Those fleeing from the drought region on the south meet those from the flooded region on the north, each party telling the other that it is useless to go farther. There are so many of them, and the supply of food in the most favored sections is so scanty, that it is difficult to support life by begging; and many return to their homes, disheartened and hopeless, to die.

When six weeks ago we examined into the condition of this famine-stricken people, we supposed that their small stores of food might last those who remained at home for at least a few months; but letters recently received inform us that the extremity of want has come sooner than we expected, and starvation is already staring the inhabitants in the face. In many families the supply of wild grass seed is exhausted, and the people have now no resource but to pluck and eat the fresh blades of wheat of the autumn planting. It is but too evident that this food, unfitted to sustain life for any length of time, even if it were plentiful, must soon fail them.

The spectacle which now presents itself is that of more than a million of people reduced to the last state of destitution, most of whom must perish of starvation before next summer, unless relief is afforded them.

At a public meeting, held in Chefoo, a Shantung Famine Relief Committee was appointed, and funds have been contributed

by the residents here for immediate use. We hope to receive further aid from the southern ports of China, and also from England and the United States. Our plan is to occupy and confine ourselves to one or more centers in the famine region, and enlarge the work as the funds at our command may warrant, continuing the relief on the same plan, and, as a rule, to the same individuals until the next wheat harvest, when, if God in His mercy gives a fruitful season, the famine will end. The refugees who will probably return to their homes in March or April will require not only food for their sustenance, but seed-grain for putting in the spring crops. We do not propose to assist in rebuilding houses, or repairing the banks of streams; but simply to supply the food necessary to support life. A very small allowance of one or two cents a day for an individual will effect this. As yet, so far as we can learn, the inhabitants of this region have received no relief from the Chinese Government, or from private sources.

A little money given here and there in a promiscuous way would do but very little good, and when exhausted would leave the people just where they were before. Relief, to be really effective, must continue until next June, carrying a limited number quite through the season of want. The disbursement of funds in a famine-stricken country is a task both difficult and dangerous, but there are those on the ground who are competent and willing to undertake it. Mr. Laughlin has already gone into the famine region and commenced the work of distribution. We must look for further aid to the home lands. The help which we can get from foreigners in China will not last long. We appeal to you who in God's merciful providence have never known want, in behalf of those who, when this appeal reaches you, will for months have had no respite from the pangs of hunger, and will be on the very verge of starvation. Though we have refused our Mongolian neighbor a home on our shores, let us not refuse him a place in our sympathies, or turn away from him in this hour of his extremity.

Contributions may be sent to Rev. F. F. Ellinwood, D.D., 53 Fifth avenue, New York, which will be forwarded at once to the Famine Relief Committee in Chefoo.

JOHN L. NEVIUS.

CHEFOO, January 2d, 1889.

P. S.—While I write, news has come through a Chinaman who lives in the famine region that the people there have entered a complaint before the district magistrate against certain rich men who turned their cattle into the wheat fields to graze, as in ordinary season. They urged that under present circumstances the green wheat blades should be denied the cattle and reserved for men! The magistrate gave his verdict in favor of the people.

IV.—INTERNATIONAL DEPARTMENT.

CONDUCTED BY J. T. GRACEY, D. D.

The Transfer of Political Power.

A STUDY of political rule shows a steady, silent but sure transfer of the government of the world, from idolatrous and Moslem hands to those of Christian potentates.

Add the total population ruled by the Shah of Persia and the Sultan of Turkey together—not Moslems only, but Moslems, Armenians, Jews, Copts, Christians, Slavs, and pagans, and it will be found that the Queen of England, through her India Viceroy, rules more Moslems in India alone than the aggregate mixed population ruled by Shah, Sultan, and Khedive.

Statistics show that the Moslem population of the globe may be roundly estimated at one hundred and seventy-five millions, but the Moslem political powers of all the world do not rule more than ninety millions of people. Of the total population of the globe not more than one-sixteenth is under the sway of Moslem rulers, while it is easy to show that of the more than fourteen hundred millions, estimated population of the world, over eight hundred millions are, politically speaking, subject to the reign of Christ. That is to say, more than half the population of the globe to-day is under Christian princes, kings, and presidents, having been conquered by Christian arms, won by Christian commerce, or multiplied by the singular birth-rate which Christianity alone renders possible. They are amenable in Christian courts; their suits are adjudged by Christian codes; if exercising local jurisdiction, they are doing it under authority delegated or suffered by a Christian paramount power, which not only holds over them supreme political sway, but controls their commerce, develops their resources, and steadily molds their social life to its standards.

Speaking, then, after the manner of men, speaking as one earthly king would of another, reckoning boundary-lines of realms as parliaments or cabinets or congresses do among themselves; reporting as Tiberius Cæsar would have reported to the Roman Senate of the extension of domain by conquest; using the vernacular of civil, political, and military rulers of all the centuries, Jesus Christ at this hour dictates law to—rules, *governs*, more than half the seething and surging masses of mankind, and—what we have left ourselves no room to show—the geographical extension of His kingdom is equal to more than half the land surface of the globe, while “the sea is His,” not only because “He made it,” nor because He holds it “in the hollow of His hand,” and can command its waves as He did the blue waters of Galilee, but rather because it has been added *in bulk* to His territorial domain, is absolutely under the control of vice-regents of His throne, who at this hour seek to administer it in accordance with principles which He formulated, and who, though sometimes unwillingly, and often unwittingly, yet are compelled to acknowledge “from sea to sea” that the “*government* is upon *His* shoulders.” “The KINGDOM of God cometh not with observation,”—but it comes!

Nor is this all. The relative ratio of increase of political power, within the past hundred years, and the proportionate momentum at present, of this political Christian progress, are all in favor of, what we count, the best type of this Christian kingdom—Protestantism. We write not theologically nor ecclesiastically, but from the secular statesman’s stand-point only when we characterize Protestant political rule, with all its imperfections and faults and failures, as on the whole the best the world has

seen, the nearest to the model set to work by; and hence we rejoice as a citizen that within the last century the extension of the Protestant expression of Christ's political kingdom has more than doubled the increase of the Roman Catholic type of the same, and almost quadrupled the territorial advance of the Greek Church. Christ's kingdom is advancing, then, at a favorably disproportionate rate to all other religious kingdoms, and much more than half of the propulsion comes from the Protestant half of Christ's representatives in the earth.

What is left unsubjugated? We have seen what is left to Islam. What is left to the "light of Asia, Buddhism—and to Brahmanism—which together exert more or less religious influence over half the population of the globe? We mean what is left to them as political factors of the world? We are indebted to Mr. James Johnston for the following formula in which we answer: "Buddhism is not the prevailing religion of any really independent power to-day, unless Siam be reckoned one, while Brahmanism only exists and increases under the protection of Great Britain."

We have said nothing of the political rule exercised by Christian powers over non-Christian political kingdoms, yet within certain bounds it has reduced them to a measure of subordination, and in some directions to semi-vassalage. There is a code of nations, which we call International Law, which by common election is recognized by all except savage and uncivilized peoples. China and Japan are obliged to concede to it support, and all who recognize the comity of nations as desirable or essential to common prosperity must willingly or unwillingly govern themselves by its requirements.

That this International Law is a conception of Christianity, and that

Christian powers have a supremacy which enables them to enforce it, is not so much what we press at this moment; but rather that here is the formulated law of a sublime authority born of Christianity, the concrete expression of an unseen Congress, the regulation of an invisible Potentate, the foreshadowing and the overshadowing of a kingdom not of this world, which while represented on many thrones is localized in no one of them, whose vast plans and purposes silently, almost stealthily embrace them all, and, quietly as the movement of the spheres, revolves them all within its orbit. This international expression of Christ's Kingdom therefore is a felt political force over all but the lowest forms of human society; and the momentum which has carried the Kingdom of Christ to this political prominence gives no indication of becoming a spent force.

Anti-slavery Defense.

JAMES STEVENSON, F.R.S.E., has just issued through James Maclehose & Sons of Glasgow a pamphlet* which must awaken a good deal of feeling on the subject of slave hunting and the slave trade in Africa. The two admirable maps, which are colored specially to show the districts which have been utterly depopulated by these Arab slave-capturers, and also to indicate the extent of country over which slave-hunting obtains, and the routes along which slaves are carried to the coast, are eloquent. They rouse us like a photograph of horrors, and awaken indignation and shame that make one "blush to call himself a man."

The quotations which the author makes from Stanley's "Congo," while graphic and powerful, are strongly supported by other testimony, still more recent. Stanley wrote of a section which he said was a little greater than Ireland, inhabited by about a

*"The Arabs in Central Africa and at Lake Nyassa."

million of people. For eleven months the band of slave-hunters he was describing had been on one continuous raid in this district. The traders admitted they had "only" 2,300 captives in the pen, after devastating 118 villages and 43 districts. Stanley does some fierce ciphering, by which he shows that for five slaves got to the market, at least a thousand people are slaughtered.

"To obtain the 2,500 slaves, out of 118 villages they must have shot a round number of 2,500 people, while 1,300 men died by the wayside through scant provisions and the intensity of their hopeless wretchedness. How many are wounded and die in the forest or droop to death through an overwhelming sense of their calamities we do not know, but if the above figures are trustworthy then the outcome from the territory with its millions of souls is 5,000 slaves obtained at the cruel expense of 33,000 lives. And such slaves! They are females or young children who cannot run away, or who with youthful indifference will soon forget the terrors of their capture! Yet each of the very smallest infants has cost the life of a father, and perhaps his three stout brothers, and three grown-up daughters. An entire family of seven souls have been done to death to obtain that small, feeble, useless child!"

The district of which Stanley was writing lay to the south of Stanley Falls, but in the other vast districts the horrors and cruelty and wrongs are quite the same.

South of Tanganyika toward Nyassa this trade is spoken of by Mr. F. M. Moir in a paper which appeared in the *Scottish Geographical Magazine*. He describes

"the wretched overburdened tied-up slaves. The men who might still have had spirit to try and escape were driven, tied two-and-two, in the terrible goree, or taming stick, or in gangs of about a dozen each with an iron collar let into a long iron chain, many even so soon after the start staggering under their loads.

"And the women! I can hardly trust myself to think or speak of them—they were fastened to chains or thick bark ropes; very many in addition to their heavy weight of grain and ivory carried little brown babies, dear to their hearts as a white man's child to his. The double burden was almost too much, and still they struggled wearily on, knowing too well that when they showed signs of fatigue, not the slaver's ivory, but the living child would be torn from them and thrown aside to die."

For ninety miles along the south

coast of Tanganyika the entire population has been swept away. The Arab traders have congregated in great force at the Nyassa end of the road from Tanganyika. These threaten the very existence not only of the Scottish and other missions above these lakes but of the comparatively industrious population amongst whom they have made quite a successful beginning of civilization. Rev. Mr. Scott, head of the Blantyre Mission, says:

"The Arab slave trade is making frightful progress. Caravans of Arabs are pouring in—for trade? No! Hardly a bale of cloth goes up country from the east coast; it is guns and powder, not even spirits. It is simply slaughter, and slaughter of thousands, and the desolation of the fairest lands—lands where the natives were at peace, where industry and thrift and happiness ruled; where to get through one village you might start in the early morning and not pass out of it till the sun was half-way down, journeying straight on; and these are now desolate. Fresh routes are opening up to them and the desolation is spreading. It is not slave-trade; it is ruthless massacre of the most barbarous type."

The Roman Catholic Cardinal, whom the London *Spectator* reported when speaking in that city, describing these slave scenes, said:

"A few days of these hardships begin to tell even on the strongest. The weakest soon succumb, and the weakest are naturally among the women. But terror sometimes nerves even a weak frame to almost superhuman efforts; and the Arab slave-driver adopts a summary method of striking terror into the hearts of the laggards. 'In order to strike terror into this miserable mass of human beings, their conductors, armed with a wooden bar, to economize powder, approach those who appear to be the most exhausted, and deal them a terrible blow on the nape of the neck. The unfortunate victims utter a cry, and fall to the ground in the convulsions of death. The terrified troop immediately resumes its march. Terror has imbued even the weakest with new strength. Each time any one breaks down the same horrible scene is repeated.' This butchery goes on even in the case of those who manage to struggle on, as soon as the experienced eye of the slave-drivers see that their strength will not carry them to the coast. To save food, they receive a smashing blow from the mallet, and are left behind to a lingering death. The march sometimes extends over months, and such is the awful carnage, 'that if a traveler lost the way leading from

Equatorial Africa to the towns where slaves are sold, he could easily find it again by the skeletons of the negroes with which it is strown.' This prodigal waste of human life has in some districts so thinned the population that the slave-hunters are obliged to use stratagem to catch their prey. Their bands prowl in the forests, and pounce upon the hapless women and children who go by. Things have reached such a pass near the great lakes that now, in the words of one of the cardinal's missionaries, 'every woman, every child that strays ten minutes away from their village has no certainty of ever returning.' And the people who are the victims of this cruel oppression are, according to the cardinal, kind, industrious, amiable, and might be made, under happier influences, the means of making those parts of Africa one of the most prosperous regions of the globe. The country is very fertile, and abounds in natural resources. It possesses three zones—first the lowlands along the sea-board of the Mediterranean, Atlantic, and Indian Oceans. Toward the interior are two plateaus, one above the other, rising to 2,000 feet and 4,000 feet respectively."

Lately a band of these Arab slave traders has even attacked one of the British stations in Nyassa-land, and continues to threaten them from stockaded villages within a few miles' distance. For a time the presence of the missionaries on the lake borders seemed to restrain these wretches. But the Christian sentiment of Europe will not sustain missionaries, scarcely in forcible self-defense, for themselves, refugees, or their native Christians; and, the native slave-hunter having found out that there is no gunpowder behind the missionary, is growing daily bolder and sweeping down on these tribes, of whom the missionaries have made friends. The question is imminent—not a question of to-morrow, but of to-day—whether Central Africa is to be left to this sort of Mohammedan civilization and up-lifting, as Canon Taylor affects to call it, or whether some power can come to the rescue of these poor harmless native women and children? They need defense, not from any organized government, but from organized banditti, who rob and murder and ruin, and leave nothing for anybody to rule; whose touch is pollution and their footstep desola-

tion. Is Central Africa to be given over to the lust of the panderer and the mercy of the slave-fiend, or shall some determined effort be made to save it to civilization and Christianity? We are at least able to say that this question is receiving the earnest thought of Christian men in Great Britain, and though one can read between the lines that with many Europeans there is the thought of the big market for European goods that lies above those lakes and beyond, or even the splendid territory that may, later on, supply an outlet for overstocked European states—while this is, we say, readily visible, yet the profounder feeling and real inspiration to do something in the premises, lies with those who are acting under moral and religious impulse, and seeking the best interests of the African races. Eminent philanthropists, such as the Earl of Aberdeen, James Stephenson, Professor Henry Drummond, and others have organized what is termed the "Nyassa Anti-Slavery and Defense Fund," with a view to placing on these trade routes and around these lakes and missionary stations, a small but well-equipped military force, independently of all governments, to keep the peace at least in that quarter. They are asking for \$50,000 for the purpose of organizing this sort of armed police; a comparatively small army of such, it is said by those best able to judge, at the head of well-disciplined natives will be sufficient to repel these inroads on the communities where the missions are established.

The administration of the fund will obtain the best advice of naval and military experts, as well as of civilians, whose knowledge of the country entitles them to speak with authority on African matters. Widespread sympathy and aid is sought, and earnest prayer that God will teach the Christian peoples how to heal this "open sore of the world."

General Missionary Conference in China, in 1890.

WE are glad to know that the China missions have decided to hold another General China Conference on Missions in May, 1890. The programme, as it appears in *The Chinese Recorder* of January, 1889, is as follows:

First day—1, Sermon, Rev. Griffith John; 2, Organization of Conference; 3, The Changed Aspect of China.

Second day—The Scriptures: Historical summary of the different versions, with their terminology and the feasibility of securing a single standard version in *Wen-li* with a corresponding version in the mandarin colloquial. Review of the various colloquial versions.

Third day—1, The Missionary; his qualifications, introduction to his work, and mode of life; 2, Lay Agency in Chinese Missions; to what extent desirable, and on what conditions; 3, Historical Review of Missionary Methods, past and present, in China, and how far satisfactory; 4, Preaching to the heathen, in chapels, in open air, and during itineration.

Fourth day—1, General view of woman's work in China, and its results; 2, Girls, schools; 3, Best methods of reaching the women; 4, Feasibility of unmarried ladies engaging in general evangelistic work in new fields; 5, Best method of training Bible women for their work; 6, The Christian training of the women of the church.

Fifth day—1, Medical work as an evangelizing agency; 2, Medical missionary work in China by lady physicians; 3, Orphanages, asylums for the blind, deaf, and dumb, and other charitable institutions; 4, Value and methods of opium refuges; 5, Statistics and resolutions on the evils of the use of opium.

Sixth day—1, Methods of dealing with inquirers, conditions of admission to church fellowship and best methods of discipline; 2, Deepening the spiritual life, and stimulating the church to aggressive work; 3, Best methods of developing self-support and voluntary effort; 4, How far should Christians be required to abandon native customs.

Seventh day—1, History and present condition of mission schools, and what further plans are desirable; 2, How best to adapt Christian education to the present state of Chinese mind and life; 3, The best methods of selecting and training efficient native assistants (preachers, school teachers, etc.); 4, The place of the Chinese classics in Christian schools and colleges.

Eighth day—1, Report of School and Text-book Committee; 2, Other religious and

scientific literature; what has been done, and what is needed; 3, Scientific terminology; present discrepancies and means of securing uniformity; 4, Centralization of tract societies, and needs of a general agent, a library of publication, and a descriptive catalogue; 5, Christian periodical literature; 6, Current Chinese literature; how far is it antagonistic to Christianity?

Ninth day—1, Division of the field; 2, Mutual co-operation; 3, Relation of Christian missions to the Chinese; 4, Ancestral worship and kindred obstacles to the spread of Christianity.

Tenth day—1, Direct results of missionary work in China, and statistics; 2, Indirect results of missions; 3, Outlying nations and aboriginal tribes.

The evenings are to be devoted to lectures. Archdeacon Moule will speak of "The Relation of Christian Missions to Foreign Residents"; Rev. A. H. Smith will lecture on "How Chinese View Christianity"; Rt. Rev. Bishop Burdon will speak on "The Relation of Christianity to Universal Progress," and Bishop Moule will preach on Sunday at the cathedral.

Japan Under Its Constitution.

It almost takes one's breath, to read of the Emperor of Japan, with the sword, the jewel and the privy seal before him, representing a reigning family whose first ruler was contemporary with Nebuchadnezzar, and a nation with a longer history than any nation in the West, with records reaching back to the time of Croesus, on the 11th of February, the day on which, twenty-four centuries ago, the first Emperor of Japan landed on Nippon—to read, we say, that such a potentate did publicly, deliberately, voluntarily, in the face of the world, change the settled habits and policy of centuries, and hand the scroll of a constitution to the Minister-President of State, and then withdrew while a hundred and one guns announced to the people of the realm that autocracy had ceased, and that the Emperor henceforth is to occupy a throne whose edicts must be countersigned by the consent of a Parliament,—to read, further,—that in a land where

the edicts that prohibit "the evil sect called Christians" have never been withdrawn, but for 250 years have read: "So long as the sun shall warm the earth, let no Christian become so bold as to come to Japan," that in this land, without internal riot or revolt, without violence or subjection of foreign arms, constitutional provision for religious liberty is peacefully inaugurated, and to recognize that this has not so much been revolution as evolution, and that within a third of a century, is to peruse in the press of our day what is without a parallel in all the records of empire; and what fairly compels in one a state of suspense. It is as a "dream when one awaketh."

Pending the fuller discussion of the features of this new constitution, which is to come in the calmness following the first surprise that it has really come at all; and its treatment by men who are nearer to its merits and defects than we can be at this hour, we quote the following outline by the correspondent of the *New York Tribune*:

"As regards the constitution, it declares with emphasis the inviolability of the Emperor and the perpetuity of the throne. The legislative functions of the throne are to be exercised with the consent of Parliament. From this the Emperor can, when Parliament does not sit, deviate only in case public safety demands it, but any law so made must be submitted to Parliament at its next session, and becomes invalid

when then disapproved. The Emperor appoints and dismisses the officials, and fixes their salaries; he has the command of the army and navy; power of making war, peace, and treaties; declares the law of siege; confers titles of nobility, and so forth; orders amnesties, pardons and rehabilitations. The citizen, on the other hand, is free to change his abode at will; cannot be arrested, searched for, or punished, except according to law; and is, within the same limits, entitled to the right of property, freedom of religious belief, of public meeting, of speech and association, and has the right of petition. The Parliament consists of two houses, the Peers and the Representatives. The first are partly hereditary, partly nominated by the Emperor for life, and partly elected for seven years by the highest taxpayers, with the Emperor's approval. The house of Representatives consists of 300 members, elected by open ballot; its members must be thirty years of age, and must be paying annually fifteen yen of national taxes; but army, navy, and police officers, as well as priests, are not eligible. The voters must be twenty-five years of age, and must be paying the same amount of taxes as those eligible; army and navy officers in active service cannot vote. The house sits for four years, three months annually; but this term may be prolonged, or extra sessions called. Parliament discusses and votes the budget, and sanctions also all special expenditures; but from its power in this respect are excluded the imperial household and 'expenditures incurred in the exercise of the powers reserved to the Emperor,' which means chiefly the salaries of the officials and the expenses for army and navy. When Parliament fails to agree on the budget, the Government has competence to carry out the budget of the years previous. Judges can be appointed and removed by law only. The Representatives and the nominated and elected Peers receive an annual salary of 800 yen each, together with their traveling expenses."

V.—THE MONTHLY CONCERT OF MISSIONS.

BY ARTHUR T. PIERSON, D.D.

THE subject for May is Burmah, Siam and Laos and Buddhism. Compare Vol. for 1888, pages 338, 373, 387-90, etc., and *Miracles of Missions* in this number.

LOWER BURMAH has an area of 87,000 square miles, with nearly 15,000 villages and towns, and a population in 1881 of nearly 4,000,000. Upper Burmah has more than twice the area, about 190,000 square miles, with fully 4,000,000.

SIAM has over 280,000 square miles, and a population of 6,000,000, exclu-

sive of the Laos people. The chief town is Bangkok, with from 400,000 to 600,000 inhabitants. All figures are but an approximation. We take these from the best authorities we can find, but they must be regarded as only a fair conjecture. Reliable data are not yet available. The difficulty is increased by the native practice of *numbering males only*.

Siam occupies the central and larger part of Indo-China, which lies between India and China, and includes most of the Malayan peninsula,

which runs down far into the ocean. Siam's territory almost touches the equator, and runs 1,350 miles toward the pole, measuring 450 miles at its widest part. It is about as large as New England, with the four Middle States, or nearly as large as two such States as Oregon. The Laos extends from about latitude 16 degrees to 24 degrees N., and has a population estimated at from 1,500,000 to 2,000,000. Its limits are not very closely defined. The Mekong or Cambodia River traverses it, and the Saluen separates it from Burmah, both of them streams of considerable magnitude. The surface seems to be a valley intermediate between two parallel ranges running along the frontiers on the northeast and southwest. The soil is fertile in vegetable products, and valuable mines exist; even gold and precious stones may be found. The Laonese are lazy, but honest, and much given to the study and control of magical arts, and in language, manners and customs, and religion resemble the people of Burmah.

Siam is inseparably associated with the white elephant—a variety not strictly white, but of a whitish brown, bordering on a pinkish red. The Siamese name for it is the "strange colored." Though highly honored and revered, and associated with the national flag, it can scarcely be reckoned as an object of worship.

A large proportion of the inhabitants of Siam are foreigners—mostly Chinese. The Siamese are an amiable race, and, like most naturally amiable people, lack the energy and vigor of "sons of thunder." They are rather passive than active, very opinionated and somewhat deceitful. Like the Chinese, they are obedient to parents and reverential to the aged, disposed to be peaceable and liberal. Mentally they are rather receptive, but are not easily moved, and do not move with rapidity even when they get started. Their civilization is largely fossilized, and admits

very few changes, and those very tardily. The inertia of the Siamese and kindred people is due doubtless in part to the climate, which is enervating. They have few needs, and these are easily supplied—but little is required, either for food or clothing, and supplies are very cheap, rendering little labor necessary, and so tempting to laziness. Women are in a comparatively free condition, the limitations of zenana life being unknown among Siamese and Laonese. Boats take the place of wheeled vehicles, and rivers are the roads for all lower Siam.

BUDDHISM has in Siam its center and citadel. Here this religious faith is found in its purity, unmixed as in China with Confucianism and Taoism. Buddhism claims a remote antiquity, and seems to be about 2,500 years old. Its founder, Gautama, was called Buddha, the "Enlightened" or "Illumined." He was undoubtedly a rare man, and his influence has been both widespread and marvelously permanent. For more than a thousand years Siam has had no other faith. And over one-half of the human family it exercises an influence more or less despotic.

It is both atheistic and materialistic, for it has no place in its creed for either a proper God or a real soul. Most of those who follow it have no *word* for God, and neither prayer nor worship in a proper sense finds room in Buddhist teaching. The craving for objects of worship has to be supplied by importations from other systems. Prayer is nothing more than a mechanical monotonous form, an intonation or incantation, which is supposed to have some mysterious magical power, and which legitimately gives birth to the "praying mills" used in Thibet, which, by the turn of a wheel on which is a magical form or formula, answers all the purposes of prayer as well as the most laborious thought or agonizing speech.

Although pure Buddhism supplies no objects of worship, images of Buddha are so common and numerous that one fane alone is said to contain and enshrine 14,000. Certain features of Buddhism may be easily kept in mind and memory.

1. Atheism—a virtual denial of all proper deity.

2. Materialism—a direct denial of all spirit or soul in man—and, of course, of all spirituality or immortality.

3. Transmigration. All want and woe in the present life may be accounted for by the sins of a previous existence; and every sin of the present will be compensated by the wants and woes of other states and stages of existence to follow. This may seem inconsistent with the denial of personal immortality, but the Buddhist evades that inconsistency by the theory that, though every human being ceases to be at death, another existence begins at that instant which is somehow historically and practically identical with it; in a word, the death of the old and the birth of the new being are simultaneous, and there is a true succession of being thus kept up. This new birth may be in the form of man, beast, demon or angel. Each life thus has both an end and a succession, and heaven is the escape from this succession—in the final slumber or annihilation of *Nepon* or *Nirvana*. The highest good is no longer to live an individual life, but to be lost as a drop in the sea.

Buddhism prescribes the noble path to this *nirvana* goal. It is by meditation on life's hollowness and shallowness until all desire of every sort dies out.

The proper symbol of Buddhism is the revolving *wheel*, as that of Christianity is the *cross*, and that of Mahomedanism is the *crescent*. Life—existence—is a revolution of the wheel, and perfect bliss is to have the wheel no longer revolve.

Many Christian ideas have been

read into Buddhism, as in Arnold's "Light of Asia." No doubt there are many lofty moral teachings in Gautama's system as there were in those of Epicurus and Zeno and Plato. But it is obvious of them all that they failed to uplift, redeem, save. Even the excellence of the standard does not arrest the moral declension of the followers.

The priests, or monks, devote themselves to a meditative life, live solely on alms, and beside all the revenue which goes to support the Siamese temples the priests use up some \$25,000,000 a year! This sum for a people numbering in all less than 8,000,000 makes an average of over \$3 a year. At that rate the American nation would be paying annually \$200,000,000 for the support of the clergy. Every man spends at least part of his life as a priest. No wonder that the system has a strong hold on the people and that the gospel makes slow progress in the demolition of this false religion so in contrast at every point with the gospel of Christ.

SELECTED PARAGRAPHS.

THE ETHICAL VALUE OF A PAGAN RELIGION.

THE test of ethical value in any religion is the kind of *character* it tends to produce. We will say character in two respects—average character and ideal character. The second should be noticed first, since the ideal character in any religion must powerfully influence average character. To some extent the ideal of character in a religion may be seen in that which is attributed to the deity that is worshiped. It should seem that the conception any people may have of what is best in humanity may always be inferred from what is regarded as proper to deity. The mythology of a people, in fact, indicates its apprehensions of what belongs to the highest being. The ideal of character is also seen in those whom pagan teaching and pagan literature set forth as ideal men. This is especially the case where the ideal man is the teacher himself, standing to his disciples in much the same relation, perhaps, as Jesus of Nazareth to those whom He taught. A conspicuous example is Buddha. Those who in these days, and in enlightened lands, so unaccountably show a tendency to accept the founder of the Buddhist faith as both an ideal teacher and an

ideal man, must be strangely blinded. Let us take him just as the books picture him to us. The way in which he is represented as entering upon his career illustrates the fatal fallacy of his whole system. Does a man born to be the ruler of a people owe nothing to them? Is not his life-work provided for him in the very fact of being so born? Then Buddha had other ties; ties with wife and child; ties with the father and the mother whose only son and heir he was. Is it, after all, such a charming thing in him that he casts off all these and goes roaming over the world a bare-footed beggar, preaching his gospel of *nirvana*? The story can be told in poetry so as to be very pleasing; but apply to it those tests which are afforded in the hard facts of human life and human duty, and what does it all become? The ideal Buddha affords in his own person is one which, if it were to be used in this world for other than poetical purposes, would take men everywhere out of their spheres of duty and service; would make all manly virtues a crime; would change the world's workers into pining, whimpering ascetics; would make religion itself a mask for selfishness, and morality the carcass of a dead dog. Buddha's boast was, "I am no man's servant." Jesus said, "If any man would be great among you, let him be the servant of all."—*Dr. J. A. Smith.*

SIR MONIER WILLIAMS'S account of the devotees of Yoga, a system of ascetic practices which existed before Buddha, suggests a contrast between those fanatics and the ordinary Christian believer. He tells how he saw at Allahabad one who had maintained a sitting posture, his feet folded under his body, for twenty years. During the mutiny, while cannon thundered and bullets hissed around him, nothing apparently disturbed his attitude of profound meditation. To obtain "enlightenment" these devotees practice the strangest austerities, and they seem to have the clearest hope of thereby reaching "emancipation of heart." Sir Monier has given fresh illustration of that concentrated will-power in Orientals which our Christianity may well envy. Rational aims, indeed, are quite at a disadvantage as compared with mystical hopes, and asceticism is, on the whole, an easier business than wise activity; an empty mind can attain the saintship of the Yoga, but keen mental energy is needful in order to reach "the stature of the fullness of Christ." Yet if our faith is to master Buddhism in the East it must show marvels of devotion; thus only can it win a nation of devotees. The Christian missionary does not find the Indian people as they are found by the fanatic Buddhist or Siva-worshiper, drunk with a mystical hope.

THE great attraction of a late sale of Burmese and Indian curios in London was "The

Hindu Lingam God," consisting of a chrysoberyl cat's eye fixed in a topaz, and mounted in a pyramidal base studded with diamonds and precious stones. This curious relic stood $2\frac{1}{4}$ inches in height. It was preserved for more than a thousand years in an ancient temple at Delhi, where acts of devotion were paid before it by women anxious to have children. The base is of solid gold, and around it are nine gems or charms, a diamond, ruby, sapphire, chrysoberyl cat's eye, coral, pearl, hyacinth garnet, yellow sapphire and emerald. These gems are all rudely carved, and would, no doubt, by more scientific cutting, be greatly improved in value. Round the apex of this gold pyramid is a plinth set with diamonds. On the apex is a topaz 1 10-16 inches in length and 9-16 of an inch in depth, shaped like a horseshoe; in the center of the horseshoe the great chrysoberyl cat's eye stands upright. This is 15-16 of an inch in height, and dark brown in color, and shaped like a pear. An extremely mobile opalescent light crosses the length of the stone in an oblique direction. When Bad Shah Bahador Shah, the last King of Delhi, was captured and exiled to the Andaman Isles, his Queen secreted this gem, and it was never seen again until, being distressed during the mutiny, she sold it to the present owner. The gem was finally knocked down at £2,450.

TEXTS AND THEMES.

DANIEL xii : 3. "And they that be teachers shall radiate brightness as the expanse, and they that convert the many to righteousness as the stars forever," etc.

Babylon's clear skies stimulated Daniel's Casdee teachers to study astronomy and led to the worship of the stars. To them the firmament was Deity, and its radiance the splendor of the Supreme.

Our Lord applies these words from Daniel. Compare Matt. xiii : 43.

The first clause refers to the expanse by day: the second to the glory by night. Thus sunlight and starlight are used as illustrations of the glory and reward of teaching truth and converting souls.

Sunlight is diffused and reflected and so becomes a revelation. The true teacher diffuses and reflects the light of God and so reveals truth and God to men. Starlight has grades of glory—and so converters of souls differ in the measures of their service and reward.

This text thus suggests the glory of teaching and turning souls. We are taught here and in Psa. li : 13 the same lesson.

Teaching first : instruction is the basis of all evangelization and conversion. God calls every believer to be a teacher and converter.

Success hangs on the *Message*, the *Methods* and the *Man*. We confine ourselves to the *Message*.

1. The gospel and nothing less and nothing

else. The central theme: "Christ Crucified." All preaching starts from and returns to that. It is no narrow theme, but a "swivel gun" that may be swung in any direction and directed to every practical issue of life.

2. A *full* gospel: "All Scripture is profitable." The most successful ministers and missionaries have preached the whole counsel of God, especially these eight fundamental truths: The Inspired Word, Man's Depravity, Christ the only Saviour, Justification by faith, The new Birth, Personal Holiness, God's Hatred of Sin, Future Punishment. These are first principles of the doctrine of Christ. Heb. v: 12 to vi: 2. There are two edges to the sword of the Spirit—an edge of law and one of grace; and hence one piercing point in which those edges meet. The

gospel must first be a sword opening up the hidden part, then a mirror to show us our inner self.

3. An *aggressive* gospel. The true preacher or teacher is not one who keeps on the defensive. In a game, the moment one is on the defensive the game is against him. So in war. Skillful strategy demands that the general keep the enemy busy defending himself. God never meant we should be using spades and throwing up intrenchments. Let us leave apologetics and energetically carry the war into the enemies' territory.

4. A *cumulative* gospel. True preaching is a pyramid—the basis laid firm, broad, square; then stone upon stone, layer upon layer, all converging toward a climax. Unity and continuity of impression are thus conserved.

VI.—EDITORIAL NOTES ON CURRENT TOPICS.

WE have received the report of the "Association for the Free Distribution of the Scriptures." Office, No. 1, Oak Hill Park, Hampstead, London, N. W. We have no hesitation in commending to the sympathy and support of our readers this excellent institution. Its founders and supporters regard it as a fatal hindrance to the wide spread of the Word of God that the Bible shall only be *sold*; and maintain that in millions of cases persons will never possess or even read the Word unless it comes to them as a free gift. There is no antagonism with existing Bible societies; but the attempt is to supplement their work by a free distribution among those whose poverty or apathy prevent their purchasing copies. The names of the committee are a sufficient warrant for the organization. Where such men as Major-General Graydon, James E. Mathieson, Robert Paton, etc., lead, most of us are safe in following. The annual number of Bibles, Testaments, etc., from all existing societies reaches but 8,000,000, *i. e.*, two million less than the annual increase of the world's population.—A. T. P.

THE recent assaults on missions and missionary societies have had at least one good result. For instance, it is proposed that a full and searching inquiry shall be made into the

management of the Church Missionary Society. The income of the society last year was nearly £222,000. It is rumored that nearly £50,000 was spent before any of the money was paid out for mission work. This society was founded at the beginning of the century. It has numerous missions in Western Africa, India, Egypt, Persia, China, New Zealand, America, the North Pacific—all over the world, in fact. It has 294 stations in all; upward of 500 missionaries in holy orders, and 3,700 European and native teachers of all sorts. There are complaints of other missionary societies as to extravagant home expenditure. Even the London Missionary Society, whose management was regarded by Canon Taylor as contrasting favorably with that of the Church Missionary Society, has not escaped criticism; and complaint as made in *The Methodist Times* that £30,000 of the income of the Wesleyan Society is spent at home.

For ourselves we are glad to have these matters thoroughly ferreted out. If there be anything that will not bear exposure, that is what needs exposure. Meanwhile we put on record our confidence that it will be found that no work done in the way of benevolence will prove on the whole more economically done than that of missions; while at the same time we believe there might be no

little improvement in administration. We believe that the time will come when for the love of the cause men will be found who can and will *give* their services as secretaries and treasurers; or when special funds will be provided for administration so that every dollar contributed may go directly to the mission field.—A. T. P.

WE have received a number of letters of which the following may serve as a specimen:

Please furnish for your readers an article touching the *what*, the *where*, the *when*, and the *how*, of such a preparatory course for Foreign Mission Work as increasing hundreds are longing to get.

General information is desired on such matters as these:

For what field should I prepare? What should such preparation involve? Where can I best secure it? At how little cost? In how little time? Is there, or is there to be, any institution where foreign languages, taught by natives of the foreign fields, can be acquired by those who give themselves to such fields? Are there any training schools the curriculum of which shall provide the best special equipment for students who cannot attempt the "full course," "regular," etc. Fraternally,

JAMES P. LUDLOW.

To ask questions is easier than to answer them. But we are glad to give what information we can.

Rev. W. B. Osborn and Mrs. S. B. Osborn, formerly missionaries in India, are in charge of the Bradbury Memorial and Missionary Training Institute, corner Raymond and Willoughby streets, Brooklyn, N. Y. By applying to this address, catalogues and circulars may be obtained giving all needful information. They undertake special training for the missionary field, and look directly to the Lord for support. They undertake to have the languages of foreign fields taught by native teachers, etc.

A training school of a somewhat different character is established at Springfield, Massachusetts, under charge of Rev. David Allen Reed. We advise all persons who desire information to apply directly to these parties.

Mr. Moody's Training College in Chicago is especially designed to fit for evangelistic work in great cities.—A. T. P.

THE recent decease of the Dowager Lady Kinnaird in London has removed from Christian and philanthropic work one of God's noblest handmaidens. She was equally devoted to Home and to Foreign Missions, and city evangelization. She led in the Indian Female Normal School and Instruction Society, the Zenana Bible and Medical Mission, St. John's School, Westbourne Park, for training girls for domestic service, in the London Young Women's Christian Association, which has 140 branches with 15,000 members. She was in fact hundred-handed and hundred-hearted. To the last day of her life she, with her noble daughters and son, the Earl of Kinnaird, was engaged in every work that sought the up-lifting of man.—A. T. P.

Progress in the Patna Case.

Now that the case of the Christian girl Luchmin has passed from the magistrate, Mr. Quinn, to the High Court in India, we are rapidly getting nearer to the goal which all who have worked for the girl have had in view—her salvation from a life of immorality to which the magistrate had consigned her.

The High Court at Calcutta, in January, issued a rule calling upon the magistrate to show cause why his order which consigned the girl to an infamous life should not be set aside.

The case came on for argument on Monday, Feb. 18, and the High Court not only pushed aside the magisterial order, but took a step toward recovering possession of the child, as will be seen from the following telegram which we have received from India:

"BOMBAY, 20-2-89.

"A. S. DYER to *Sentinel*, LONDON.

"Rule issued on Radakissen and Mahatabo to show cause why order should not be made to restore *status quo*, and give back Luchmin to mission, or other suitable order."

It will be remembered by our readers that Radakissen is the man who falsely claimed to be the husband of the girl, and Mahatabo is the girl's mother who sold her to Radakissen. They are the two to whom the magistrate con-

signed her. Our chief anxiety now is lest the girl, who was carried off by her captors, directly they got hold of her, shall not be found. But with the order of the High Court before it demonstrating the iniquity of Mr. Quinn's unjustifiable order, the Indian Government must see that it is bound to exert itself to the utmost to find her, that she may be set free.

The Anglo-Indian papers have been asserting that the Government had authorized Mr. Quinn to prosecute Mr. A. S. Dyer for his determined championship of this girl's cause. The decision of the High Court that Mr. Quinn was wrong demonstrates that Mr. Dyer was right. We shall therefore now hear nothing more of these suggestions of a Government prosecution, but may expect a Government condemnation and removal of Mr. Quinn.—*The Sentinel* (March).—J. M. S.

Missionary Schools in India.

We can scarcely credit the announcement, though supported by official statements, that the Indian Government excludes the Bible from its public schools on the pretext that it is "neutral." But we are ready to believe that, and a great deal more, when we learn that it admits into those same schools the idolatrous and idolatry-teaching "Ramayan" as a class-book in Hindi; and that, in order to secure the Government grant, professed missionaries of Christ make this same book a part of their teaching in what are known as the "Sixth Standards" of their missionary schools. Replying to those who, for this reason, demand the extinction of all missionary colleges, a prominent Indian paper, *The Eastern Star*, very properly declares that the true remedy for this unnatural condition does not lie in the abandonment of the higher education of Indian youth to the hands of what it styles "a neutral secular government," but in the thorough reconstruction of missionary schools on a sound evangelical basis, and in a return to the old missionary methods and standards of Duff, Anderson, and Wilson. And the sooner there is, in this matter, what the Irishman is said to have called an "advance backwards," the better will it be for the cause of Protestant missions in India, and for India.

Says the *N. Y. Evangelist* on this same subject:

"From entirely reliable religious papers in India, the *Evangelist* gathers some unpleasant facts regarding the teaching required in such of the so-called missionary schools of that country as received aid from the Government, and of the results of that teaching. A professedly missionary journal declares that because such teaching may involve political dangers, the British Government should not continue the teaching of the Bible in subsidized missionary schools. The same Government, however, sees no danger in making a sacred Hindu book a textbook in such schools, and keeps it in them. Missionaries teach from it for the sake of retaining a Government subsidy. The result is that a good education and a Government appointment are generally the sole objects of young men in some subsidized mission schools, who remain heathen because from these schools the Bible is carefully excluded. This statement is confirmed by the fact that when more than a dozen young men from such schools recently appeared for examination in mental and moral philosophy, and as candidates for the degree of A. M. from the University of Calcutta, *not one* took up the papers on the Evidences of Christianity which had been selected for them by the authorities. Under these circumstances, the Free Church of Scotland has decided, according to *The Indian Witness* to close its school at Poonu, and the Canadian Indian College at Indore is to be closed this month."—J. M. S.

Samoa.

There is no one island called Samoa: the name is applied only to the entire group of ten islands, often called the Navigator Islands. The great French navigator, La Perouse, who visited these islands in 1787, had one of his officers and ten of his men massacred, and while bitterly denouncing them for their "atrocious manners," declared it "one of the finest countries in the universe." A similar testimony was given by other navigators who visited these islands before their evangelization.

But all of the islands that form the group are now professedly Christian. The first missionaries, Williams and Barff, reached Samoa in 1830, and very rapid progress was made in Christianizing the islands. Heathenism is now a thing of the past, and there are 200 villages in which native pastors are supported by the people. Besides supporting the native pastors, the native churches have contributed on an average during the last twenty years \$6,000 per annum to the funds of the London Missionary Society, which numbers 27,000 adherents. The Wesleyan Mission have 5,000, and the French priests claim 3,000. The population of the islands is now 35,000, an increase since 1843. In seven years after the entire Bible was printed in their language an edition of 10,000 copies was sold and the British and Foreign Bible Society has received from sales the entire amount of

its outlay, \$15,571. Some years after another and revised edition was published, of 10,000 copies, which is now exhausted. The natives had never seen a piece of money when the mission was started. Now there are English, French, German and American stores, and from \$250,000 to \$500,000 worth of native produce goes into the stores of these merchants in exchange for clothes and other necessary articles.

These facts lend great interest from a missionary point of view to the Samoan matter, which now occupies the joint attention of the three leading governments of the world. It is affirmed that on account of rivalry for the chieftainship, and feuds growing out of it, the bulk of the people, and even the chiefs, long for foreign help and protection. These islands of the South Sea, so recently converted from savage barbarism to Christianity by English missionaries, deserve the sympathy and prayers of Christendom. It is obvious that the triumph of the German policy would work injury to missionary interests in that part of the world.—J. M. S.

Dr. HENRY M. SCUDDER relates a case of oriental justice that cannot be outdone for sharp and subtle discriminations even by a Philadelphia jurist.

Four men, partners in business, bought some cotton bales. That the rats might not destroy the cotton they purchased a cat. They agreed that each of the four should own a particular leg of the cat; and each adorned with beads and other ornaments the leg thus apportioned to him. The cat, by an accident, injured one of its legs. The owner of that member wound about it a rag soaked in oil. The cat going too near the fire, set the rag on fire, and, being in great pain, rushed in among the cotton bales where she was accustomed to hunt rats. The cotton thereby took fire and was burned up. It was a total loss. The three other partners brought a suit to recover the value of the cotton against the fourth partner who owned the particular leg of the cat.

"The judge examined the case, and decided thus: 'The leg that had the oil rag on it was hurt: the cat could not use that leg, in fact, it held up that leg, and ran with the other three legs. The three unhurt legs, therefore, carried the fire to the cotton, and are alone culpable. The injured leg is not to be blamed. The three partners who owned the three legs with which the cat ran to the cotton will pay the whole value of the bales to the partner who was the proprietor of the injured leg.'"

FINANCIAL FACTS.—At present fully ninety-seven per cent. of all monies collected for religious purposes

is spent in the Home field. About *three per cent.* for the world's evangelization by the most Christian nation in the world, in this wonderful nineteenth century.

Judge Tucker, of Futtepoor, served long in India, giving to missions \$200 per month. Being remonstrated with for his liberality, he replied: "Here are 86,000,000 adult population; 5,000 die daily—every day's delay means 5,000 souls." Would that all judges viewed the question thus.

There are a great many *promises* to give to the Lord's cause that are only evasions of present duty. A Cambridge, England, theologian, when he told the story of the Good Samaritan, after reciting the good man's promise to the host, "And when I come again I will repay thee," wound up with: "*This he said, knowing he should see his face no more.*"

HORACE says: "Who shall forbid me laughing to speak the truth?" On the question of the growing gulf between the churches and the people, we have clipped the following suggestive epigram on a fashionable London church, from a foreign exchange:

"In a church which is garnished with mullion and gable,
With altar and reredos, with gargoyle and groin,
The penitents' dresses are sealskin and sable,
The odor of sanctity's Eau-de-Cologne;
But surely, if Lucifer, flying from Hades,
Were to gaze on this crowd, with its panniers and paints,
He would say, as he looked on the lords and the ladies,
'Oh, where is All Sinners, if this is All Saints?'"

CANON TAYLOR, who has been figuring as the critic of methods pursued by Foreign Missionary Societies, is thus dealt with by a brother clergyman who sent the following to the *Record* (London). Its force is none the less from its being *ad hominem*, as the Canon's criticisms have been of that character.

SIR: Canon Taylor, in the *Fortnightly Review*, judges, by comparison of expenditure with results, mission effort to have failed. He counts non-Christian people at 920,000,000, and estimates the annual outlay for their conversion at 2,000,000; that is, 1*l.* for each 460, or rather more than an annual half-penny a head. Yet he says, "Clearly there is no lack of men or means." I accept the Canon's statistics without question. I shall admit one half-penny a head as ample outlay for the conversion of the heathen. Now as to the value of souls at home. I find from *Crockford*, 1887, that the income of Canon Taylor's benefice is (net) 1,048*l.* and house. I find also that the population of his parish is 802. Now, as, presumably, the Canon having so keen a sense of the wasteful expenditure of money on modern missions, considers 1,048*l.* and a house not excessive payment for the spiritual care of 802 souls, we arrive at once at the difference between the Canon's estimate

of the value of souls abroad, counting his friends the Mohammedans, and souls in Settrington. The discovery is striking, and to Settrington folk most flattering. The heathens at 1½*d.* a head are amply provided for; at Settrington they required 1*l.* 6*s.* 1½*d.* to be annually supplied for their pastoral supervision. Surely the Canon's friends abroad may justly take umbrage that their souls are estimated by him in value at 1-627 of the value of the folk of Settrington! I omit, to preserve the simplicity of the comparison, such other factors of the equations as the enormous difficulty of the task of Christianizing people out of heathenism contrasted with keeping Christian a parish Christianized so many centuries ago. It is, indeed, humiliating to enter into such statistical contention with the clergyman in question. But he has appealed to figures and statistics; to figures and statistics he must go—*Suo sibi gladio hunc jugulo.*

GEORGE ENSOR.

VII.—ORGANIZED MISSIONARY WORK AND STATISTICS.

China Inland Mission.

STATISTICS OF THE MISSION FOR JANUARY, 1888.

Provinces.	Stations.	Out Stations.	MISSIONARIES.			NATIVE HELPERS.		Members.	Schools.	Hospitals.	Dispensaries.	Opium Refugees.
			Male.	Female.	Ordained.	Others.	Churches.					
15	64	65	274	61	61	59	66	2,105	18	3	5	16

Associate Reformed Presbyterian Church, 1888.

MISSION.	Stations.	MISSIONARIES.		Native Ordained Preachers.	Churches.	Members.	Additions.	Sabbath-Schools.	Scholars.	Girls' Schools.	Scholars.
		Male.	Female.								
Mexico.....	5	2	1	3	5	206	10	7	145	2	33

Amount raised by Ladies' Missionary Society..... \$2,969

Amount raised by Young People's Society..... 604

The effect of the climate seems to have been unusually depressing, almost all, both foreigners and natives, having suffered from disease. The well-nigh universal licentiousness among the people constitutes the great obstacle. Still with prayer and faith they labor on, sure of a blessing and success at last.

Methodist Protestant Church, 1888.

MISSION.	Stations.	MISSIONARIES.		Native Helpers.	Churches.	Communicants.	Schools.	Scholars.	Property.	Income.
		Male.	Female.							
Japan.....	3	4	8	7	3	279	5	343	\$16,000	\$20,000

The Board of Foreign Missions is located at Springfield, Ohio. The Woman's Board at Pittsburgh, Pa. The society is only ten years old, but is pushing its work as best it may.

The Medical Missionary Association, London,

REPORTS up to April, 1888, the receipt of £1,064, and expenditure of £909, leaving a balance of £155, most of which is pledged to certain undertakings not yet commenced. Under its general auspices are medical missions at Aden, Kashmir, Rome and Tangier.

The Secretary, James L. Maxwell, writes: "With us it is still the day of small things, though we rejoice to acknowledge the Lord's prospering hand. Just now we have five fellows, who are at various stages of their four years' course in medicine before going to the foreign field, and we are busily engaged in promoting our Fifth Medical mission in London, the fifth in three years."

The Edinburg Medical Missionary Society.

THE report for the year closing Nov. 1, 1888, shows expenditures as follows:

Mission House, Training Institution and Dispensary.....	£2,746
Support of Medical Missions at Nazareth, Damascus, Agra, and toward other Medical Missions.....	1,942
Diffusion of information as to Medical Missions.....	153
Printing, advertising, etc.....	287
Total.....	£5,128
Income.....	4,702

Deficit..... £426

There are 62 medical missionaries, formerly students of this society, connected with mission stations in all parts of the world. Four of these are supported by the society itself, the remainder are connected with one or another of the various missionary societies of England and Scotland. Many of these are indebted to this society, not merely for the impulse that sent them forth, but for substantial aid in the purchase of medicines, etc., etc.

The London Association in Aid of the Moravian Missions.

THE report shows a total of receipts for the year 1887 of £4,656. It has, of course, no statistics of the work separate from those furnished in the Moravian Almanac. Its work is, however, none the less important. The peculiar work accomplished by the Moravian missions needs no special words of acknowledgment, for it is well known. It is not so generally recognized that much of their widespread usefulness is due to the hearty practical support of earnest English Christians.

South American Missionary Society.

THIS was instituted by members of the Church of England, first as the Patagonian Mission in 1844, but was subsequently enlarged in its scope and now includes missions to the Falkland Islands, Tierra del Fuego, Argentine Republic, Uruguay, Paraguay, Brazil, and Chili.

The list of missionaries in the service of the society includes 9 ordained clergymen, 12 lay and 6 female lay missionaries and helpers; also, the captain and crew of five of *The Allen Gardiner*, a ship constantly employed in evangelistic service, as well as to keep up communication between the different stations. The total disbursements during the year 1887 were £12,880; the receipts, £12,415; showing a deficit of £465. This seems to have been due entirely to the falling off of receipts from legacies.

The principal work accomplished by this society seems to be among the seamen of the different ports and the foreign residents, but they are constantly pushing out among the native population and meeting with gratifying success.

The Rhenish Missionary Society

REPORTS for the year ending Easter, 1888:

Receipts.....	\$83,362
Expenditures.....	82,985
Balance.....	\$377
Separate Fund for New Guinea.....	\$13,054
Outlay.....	5,149
Balance.....	\$7,905.

Missionary Board of the African Methodist Church.

THE quadrennial report of this society for the term commencing June, 1884, and ending April, 1888, shows an interesting advance in the work undertaken by it in Hayti, San Domingo, and Sierra Leone.

The work in the West Indies is carried on in the face of great opposition from the Catholics, and hence its success is all the more encouraging.

The work in Freetown, Sierra Leone, was commenced by Rev. J. R. Frederick in 1886, and has been enlarged by the establishment of a mission in the interior, on the Scarcies River. The king of the country donated ten acres of land to the enterprise.

Foremost among the agencies that have helped on the work has been the Ladies' Missionary Mite Society.

The total disbursements have been:

For the first year.....	\$3,522.27
For the second year.....	4,030.88
For the third year.....	4,770.76

The statement for the fourth year was not complete.

Statistics of the Churches of the Disciples of Christ

IN MONTANA TERRITORY FOR YEAR ENDING OCTOBER 1, 1888.

Churches.	Preach's.	Members.	S.Schools.	Schol's.	Am't raised for Local Church and S. S. Work.	Am't raised for Home and Foreign Missions.	Total Am't for all Pur- poses.
11	7	551	9	629	\$11,484.38	\$1,103.16	\$12,958.09

In five and a half years the value of church property has risen from \$1,600 to \$50,310. The average per member of the 411 disciples organized for work is \$31.52. Besides this the C. W. B. M. contributed about \$5,000 for this year's work in Montana.

STATISTICS OF THE WORLD'S MISSIONS.

—According to the "Baptist Year-Book for 1889" that denomination has in the United States 21,420 ordained ministers, 32,900 churches, 2,997,741 members, and 1,158,502 scholars in Sunday-schools; 601 new societies have been organized during the past year, and 350 churches have been dedicated. According to these figures the Baptists dedicate nearly one new church for every day in the year, and baptize 369 persons on an average each day.

—The yearly statistics of the Baptist churches of Great Britain for 1888 show an increase in the membership of the denomination. There are now 2,645 churches and 3,591 chapels and preaching stations in England and Wales. These provide accommodations for 1,180,467 worshipers. In England there are 1,300 ordained ministers, and in Wales 35. The communicants are said to be 209,558 in England, and 75,891 in Wales. In Scotland there are 101, and in Ireland 20 churches. The aggregate returns for the whole of the United Kingdom give 2,770 churches and 3,745 places of worship, with a membership of very nearly 300,000. In the Sunday-schools there are 352,167 scholars, with 45,977 teachers. Dr. Booth, Secretary of the Baptist Union, gives a statistical summary of Baptist churches throughout the world. These he sets down at 37,478, with a total membership of 3,326,542, which shows a marked increase on the similar summary made four years ago. The total number of Baptist ministers and missionaries, in all parts of the world, is 22,150. Of these, 1,755 reside in England and Wales, of whom 1,267 are returned as members of the total abstinence society.

—The most carefully compiled and best general statistical work is Daniel's "Lehrbuch der Geographie." The number of inhabitants on the globe is about 1,435,000,000. There are 3,064 distinct languages and dialects known. There are about 1,100 different religions. There does not exist a single people which is without a religion of some kind. Even the lowest on the social scale have some religious idea, however crude. Christianity has 423,000,000 adherents. The Roman Catholic Church numbers 208,000,000, the Greek or Oriental Orthodox Church, 83,000,000; the

Protestant Church, 123,000,000. Besides these, there are about 100 sects or smaller divisions claiming to be Christians, with eight million adherents. Of the non-Christians, 8,000,000 are Jews, 120,000,000 are Mohammedans. Among the heathen religions, Brahminism is the most wide spread, and embraces about 138,000,000 adherents, and its younger offshoot, Buddhism, embraces 503,000,000. Other heathen religions have 135,000,000 adherents. There are thus yet over one thousand millions of souls who are not Christian!

—The missionary contributions of all British societies for the last year amounted to \$6,143,795. The following were the sources:

1. Church of England, twenty-three societies.....	\$2,306,180
2. Joint societies of Churchmen and Non-Comformists, seven in number (including Bible and tract societies).....	935,240
3. English and Welsh Non-Conformist societies, eight in all.....	1,835,575
4. Six societies of Scotch and Irish Presbyterians.....	1,014,700
6. Five Roman Catholic missionary societies in Great Britain.....	52,100
Total.....	\$6,143,795

Italy.—Wuttke gives the following statistics of Evangelical Christians among the Italians: There are 16,500 Waldenses. Most of these are found in the old churches of the valleys but there are also new churches in cities, namely, one in Milan with 326 communicants, one in Turin with 317, and two in Florence with 325. The Free Church of Italy has 71 churches and stations, with 1,580 members. The Plymouth Brethren have 50 small congregations; the Wesleyans, 55 congregations and stations, and 1,380 members; the Methodist Episcopal Church, 20 congregations and 5 stations, with 950 members; the Baptists have 53 stations and 870 members. There are, besides, a few small missions in different parts of the country. The statistics of the German, English, American and French churches are not given. The total number of Italian communicants in the Evangelical churches is 22,000.—Dr. J. H. W. Stuckenberg.

Statistics of Missions and Missionary Work in Japan for the Year 1888.

By REV. H. LOOMIS, No. 42 BIBLE HOUSE, YOKOHAMA.

NAME OF MISSION.	Married Male Missionaries.	Unmarried Male Missionaries.	Unmarried Female Missionaries.	Whole Number of Missionaries.	Stations where Missionaries reside.	Out Stations where no Missionaries Reside.	Organized Churches.	Churches Wholly Self-supporting.	Churches Partially Self-supporting.	Baptized Adult Converts, 1888.	Baptized Children.	Receptions by Letter.	Dismissals.	Exclusions.	Present Membership.	Pupils in Schools.	Sunday-schools.	Scholars in Ditto.	Theological Schools.	Theological Students.	Native Ministers.	Unordained Preachers and Helpers.	Colporteurs.	Bible-women.	Contributions of Native Christians for all Purposes during the Year. In Yen. 1 Yen = 75 cents (Gold).
Presbyterian Church in the U. S.	20	2	22	64	6	4	20	61	33	1,937	221	100	75	50	8,690	2,057	61	4,000	1	44	36	41	3	5	20,315 83
Reformed Church in America.	10	1	5	26	1	1	20									148	16	719	1	15	7	7			508 48
Union Presbyterian Church of Scotland.	2			4			4																		1,907 22
United Church of Christ in Japan (Native)*	4	2	2	10	10	17	17	7	14	406	87	9	3	2	753	202	7	280	1	6	1	1			1,580 02
Reformed Church in the United States.	4	2	4	14	1	3	11	18	23	383	123	39	134	7	1,329	559	14	695	1	20	1	43			350 00
Presbyterian Church in the U. S. (South).	4	2	4	14	1	3	11	25	4	100					750	210	15	294	1	27	3	12			
Women's Union Missionary Soc'y of America.	4	2	4	14	1	3	11	4								300	2	75		4	2	5			
Cumberland Presbyterian Church.	4	2	4	14	1	3	11									66	1	30							
American Protestant Episcopal Church.	9	2	9	29	3	6	21	10	10							100	8	200	1	9	4				1,002 81
Church Missionary Society.	11	5	4	31	2	6	26	2	2							62	1	67	2	9	1	4			133 53
Society for the Propagation of the Gospel.	2	6	3	13	2	1	1	45	5	2,114	10	85	3	1	7,093	2,766	48	3,500	1	86	48	64			15 00
Society for Female Education in the East.		1	2	79	1	8	12	2		25	10				150		1	60			1	1			36 45
Canada Church Mission.				2																					31,022 00
American Baptist Missionary Union.	10	9	9	29	4	1	10	10	10	206						100	8	200	1	9	4				400 00
English Baptist Church.	2		2	8	1	1	19	2	2	40	5	1	2	9	875	62	1	67	2	9	1	4			1,002 81
Church of Christ.	3		2	8	2	2	3	1	1	50		5	3	12	175	90	3	400		1	1	4			133 53
Christian Church of America.	1			2	2	3	3	2	2	50					67		4	100		1	3	4			15 00
Am. Board of Commissioners for For. Mis.	25	2	27	79	1	8	84	45	5	2,114	10	85	3	1	7,093	2,766	48	3,500	1	86	48	64			36 45
Independent Native Churches.				2			12	2							150		1	60			1	1			31,022 00
Congregationalist, U. S. A.	1		2	2	1	9	12	2		25	10														400 00
American Methodist Episcopal Church.	18	1	14	51	9	9	34	49	42	947	159	156	131	75	3,059	2,293	62	3,746	2	31	25	37	3	15	3,827 01
Canada Methodist Church.	9	1	6	25	2	2	3	9	7	380	61	15	8	32	1,482	450	19	1,777	1	11	5	19		6	2,150 00
Evangelical Association of North America.	3		3	11	2	2	2	5	5	90	30	25	7	16	268	34	11	460	1	17	5	13		6	399 51
Methodist Protestant Church.	3		5	11	2	2	2	2	2	55	3	3	6		162	261	3	217	1	5		4		1	226 25
American Methodist Episcopal Ch. (South).	5	1	1	14	3	1	9	5	5	88	6	3			163	82	15	357	1	7				1	467 19
General Evangelical Prot. (German Swiss).	1			3	1	1	2	1	1	41		2	1	1	82	18	2	118	1	4		2			102 00
Society of Friends, America.	2			4	1	1									25										13 40
Unitarian.	1			2	1	1																			
Total, 1888.	150	27	124	443	72	324	249	92	157	6,959	728	442	365	352	25,514	9,698	285	16,634	14	287	142	257	8	70	64,451 50
Total, 1887.	128	20	103	253	69	316	221	73	144	5,020	510	517	797	344	19,829	7,145	247	13,017	14	216	102	191	9	83	41,571 70
Increase, 1888.	32	7	21	90	3	8	28	19	13	1,939	218			8	5,785	2,553	48	3,617		71	40	66		37	22,883 00

NOTE.—It is impossible to get exact reports from all the churches up to Dec. 31. It is probable that complete statistics would have increased the total membership about ten per cent.—H. L.

* Statistics to October, 1888. † The S. P. G. Mission decline to furnish their statistics. ‡ Approximate.

Statistics of the American Presbyterian Mission in Syria.

I. EVANGELISTIC AND GENERAL MISSIONARY WORK.

	1876.	1884.	1885.	1886.	1887.	1888.
<i>American Missionaries</i> { Men.....	13	11	14	14	13	14
{ Women.....	15	23	24	23	21	20
Native { Ordained pastors.....	3	3	3	4	4	4
Syrian { Licensed preachers.....	13	33	35	32	29	37
Laborers { School teachers.....	96	148	142	131	125	153
{ Other helpers.....	8	10	9	12	13	7
Stations.....	5	5	5	5	5	5
Out-stations.....	60	89	90	86	91	89
Churches.....	10	19	19	19	19	20
Church buildings.....	24	30	30	31	31	31
Added on profession during the year.....	75	68	130	153	104	63
Male church members.....	364	653	703	765	798	826
Female church members.....	209	554	598	675	695	708
Regular preaching places.....	61	84	87	92	85	94
Average congregations.....	2,642	3,961	3,891	4,293	4,289	4,522
Sabbath schools.....	40	76	73	68	66	81
Sabbath scholars.....	1,540	3,584	3,804	3,746	3,732	4,620
Syrian Protestant Community (within the field of the American Presbyterian Mission).....	2,982	3,847	3,977	4,165	4,245	4,359
Contributions of native churches.....	\$1,252	\$6,302	\$6,451	\$6,980	\$8,114	\$7,355

II. EDUCATIONAL WORK.

College (Syrian Prot.).....	1	1	1	1	1	1
Medical school.....	1	1	1	1	1	1
Pupils in college (including Med. Dep't.).....	106	185	165	165	175	197
Theological seminary.....	1	1	1	1	1	1
Pupils in do.....	7	4	4	7	6	6
Boys' boarding schools.....	1	2	2	3	3	2
Pupils in do.....	42	68	72	151	129	110
Female seminaries.....	3	3	3	3	3	3
Pupils in do.....	89	97	110	119	143	167
High schools.....	2	18	20	15	19	22
Pupils in do.....	209	347	443	379	477	483
Coramón schools.....	71	118	108	97	91	113
Boys in do.....	2,031	3,775	3,626	3,178	3,016	3,639
Girls in do.....	819	1,405	1,245	1,327	1,185	1,633
Total schools.....	80	144	136	121	125	141
Total pupils.....	3,509	5,881	5,965	5,344	5,391	6,199
Women in bible classes.....	....	111	154	230	240	300

III. PRESS WORK, PRINTING AND DISTRIBUTION OF BIBLES, TRACTS, &C.

	1876.	1881.	1882.	1883.	1884.	1885.
Bible House and Press Establishment:—						
Steam presses.....	1	1	1	1	1	1
Hand presses.....	3	3	3	4	4	4
Hydraulic presses.....	2	6	6	6	6	6
Lithographic presses.....	1	1	1	1	1	1
Type foundry—Casting machines.....	1	1	1	2	3	3
Electrotype apparatus.....	1	2	2	1	1	1
Stereotype apparatus.....	1	1	1	1	1	1
Embossing presses.....	..	..	..	..	..	..
Hot rolling press.....	1	1	2	2	2	2
Press employees.....	..	41	44	50	45	48
Publications on Press Catalogue.....	44	258	1268	336	346	380
Volumes printed during the year.....	207	47,500	87,900	72,050	57,000	100,900
Pages.....	38,450	19,235,547	27,981,600	33,284,675	20,085,500	28,722,968
Of which pages of Scriptures.....	13,786,980	9,465,000	17,378,600	19,331,750	11,117,000	18,045,000
“ “ “ tracts.....	4,277,500	451,600	1,045,500	1,702,500	1,671,100	1,586,100
Total pages from the beginning.....	232,000	283,760,444	311,742,044	345,026,716	365,112,219	393,835,187
* Scriptures distributed during the year.....	159,810,300	15,571	23,576	15,571	21,484	26,848
+ Other books and tracts sold and distributed.....	5,641	15,953	23,576	63,311	223,649	76,198
Copies of publications of all kinds issued during year.....	25,721	28,232	36,752	372,710	284,450	32,350

IV. MEDICAL WORK AT ST. JOHN'S HOSPITAL.

The physicians of the Medical Department of the Syrian Protestant College have been appointed by the Order of St. John in Berlin as the medical attendants of the “Johanniter-Hospital” in Beirut. This most interesting charity, supported by the above mentioned Order, and served also by the Deaconesses of Kaiserswerth, has received during the past years:

Indoor patients.....	537	571	595	465	440	491
Patients treated in the Polyclinique.....	9,162	7,489	6,009	7,126	7,628	8,390
Total of days of treatment.....	17,500	16,489	16,348	13,146	11,842	11,953

* These figures represent the copies of Scriptures sold and sent out from our Mission Press to private purchasers, and to our own and other missions, and to Bible Society agencies, for further distribution.

+ The distribution has been by the various missions among Arabic-speaking peoples, and the American and British Bible and Tract Societies.

The Jesuit Missions.

A RECENT issue of the *Etudes Religieuses* contains some interesting statistics of the number and distribution of the Jesuit missionaries abroad at the commencement of the present year. The numbers are those of the various orders of the priesthood; priests, coadjutors, and "scolastiques," but in every case the number of priests is more than twice that of the other two orders put together. In the Balkan Peninsula there are 45 Jesuit missionaries; in Africa, and especially Egypt, Madagascar, and the Zambesi region, 223; in Asia, especially Armenia, Syria, certain parts of India, and parts of China, 699. In China alone the number is 195, all of French nationality. In Oceania, including the Philippines, the Malay Archipelago, Australia, and New Zealand, the number is 270; in America, including certain specified States of the Union, portions of Canada, British Honduras, Brazil, and Peru, 1,130; the total number of Jesuits scattered over the globe in purely missionary work being 2,377. These are of various nationalities, but the vast majority are French. In the distribution great attention is paid to nationality; thus in Illyri, Dalmatia, and Albany, they are all Venetians; in Constantinople and Syria, Sicilians; in Africa, Asia Minor, and China, French; while no French Jesuits are to be found in any part of the American continent. In the Bombay and Bengal Presidencies they are Germans and Belgians respectively; in the Philippines, Spanish; in the Malay Archipelago, Dutch; in Eastern Australia and New Zealand, Irish; in the United States Germans, Neapolitans, and Piedmontese are found working in specified and distinct districts; those laboring among the Indians of Canada are Canadians; in the British West India Colonies they are English; in Central America, Spaniards; in South America, Italians, Spaniards, and Germans; the Italians and Germans having all Brazil to themselves, doubtless because of the enormous Italian and German immigration to Brazil. It will be understood that the spheres of labor of the different orders, Jesuits, Lazarists, Franciscans, etc., are carefully laid down at Rome, no two orders, as a rule, working in the same region; these spheres once fixed, the distribution within them is left to the head of the particular order, whatever it might be. In an illimitable field like China all the orders are represented; but the districts of each are specified, and were re-arranged about eighteen months ago. The Jesuits have Kiangsu province and the southeastern part of Chili, the metropolitan province; they have 145 fathers in the former and 50 in the latter. In Africa, again they touch only on the east coast at certain points, and are represented in no other part

of the continent; in India they have nothing to do with Madras, Ceylon, Central India, or the Northwest Provinces, and their work in the United States is exceedingly circumscribed. In such places as Japan, the Malay Peninsula, Siberia, Indo-China (Burmah, Tonquin, Siam, Annam), they are not found at all. The great centers of Jesuit missionary activity on the surface of the globe are the Zambesi, Syria (where there are 142 French Jesuits), the Philippine Archipelago, the Central States of the Union (here they are all German Jesuits), Central America and Cuba, Ecuador and Peru, Chili and Paraguay.

—Summary of members and probationers in the China Missions of the M. E. Church for 1883:

	Mem- bers.	Proba- tioners.	Total.	In- cr'se.
Foochow.....	2,297	1,287	3,584	118
Central China.	305	304	609	140
North China..	655	373	1,028	218
West China...	9	7	16	....
Total.....	3,266	1,951	5,217	476

—The Congregationalists in Australia have 82 Sunday-schools, with an average attendance of 7,400. The Wesleyan Methodists are largely in predominance; their schools number 545, with an average attendance of 30,264. The Church of England comes next, with 430 schools; and then in order follow the Presbyterians with 392, and the Roman Catholics with 312, etc. In all there are 2,157 Sunday-schools, with a total average attendance of 143,766.

—According to the statistical report for 1888 of the Evangelical Association, that body of German Methodists numbers 141,853 members, 1,159 itinerant preachers, and 1,916 churches; indicating a gain of 4,156 members, 38 preachers, and 85 churches during the year.

—The yearly increase of ordained men in the Anglican Church is vastly in excess of requirements. The clerical deaths last year were 460, and there were but 70 new churches built, while there were 734 ordinations. The unbeneficed clergy in England now number from 10,000 to 11,000.—*Christian Leader*.

Statistics of the Churches of the United States for 1888.

BY REV. DANIEL DORCHESTER, D.D.

IN compliance with the request of Dr. Buckley I give the latest ecclesiastical statistics for our country. They are for the year 1888, and have been gathered from the official Year-Books and Minutes. Some of the data for 1888 could not be obtained until the Year-Books for 1889 were issued. In only a few instances have the figures been estimated, and even then, so far as possible.

by prominent officials in those denominations. I give the statistics in a classified form:

Advent Bodies.

	Chs.*	Min.	Com.
Orig. "Evan. Ad."	91	107	11,000
Adv. Christians....	2,500	1,000	75,000
Seventh-Day Adv.	787	199	22,357
Life & Adv. Union,	....	....	10,000
Age-to-Come Adv.	100	....	10,000
Barbourites.....	....	....	5,000
Christadelphians..	14	15	1,200
Total.....	3,492	1,321	134,577

Most of the above were obtained by personal interviews with leaders in these bodies, but they are largely estimated.

Baptist Bodies.

	Chs.†	Min.	Com.
Bap. Reg., North...	8,695	7,164	799,236
Bap. Reg., South...	14,874	8,057	1,115,276
Bap. Reg., Colored..	9,331	6,199	1,083,282
Total Reg. Bap...	32,900	21,420	2,997,794
Free-Will Baptist..	1,531	1,314	82,686
F.W.B. of N.C. orig.	....	....	8,232
F.W.B., Other Ass..	....	....	4,958

* Mostly congregations.

† In some cases congregations.

General Baptists...	....	....	73,225
United Baptists....	....	....	1,400
Separate Baptists..	....	....	6,329
Cum. Fr. Bap. (est.)	....	....	1,000
Seventh-Day Bap..	106	115	9,015
S. D. (Gr.) Bap. (est.)	....	....	3,500
Anti-Mis. Bap. (est.)	1,800	900	46,000
Six-Prin. Baptists.	16	16	1,450

T'l brng. name Bp. 36,353 24,765 3,175,589

Kind. Bap. Bods.:

Dis. (partly est.)...	6,859	3,388	645,771
Tunkers (est.).....	1,050	1,876	100,000
Winebrenna'n (est.)	300	400	30,000
Mennonites (est.)..	550	500	100,000

T'l Bp. & kind. bds. 45,112 30,929 4,051,360

Lutheran Bodies.

	Chs. or Congs.	Min.	Com.*
General Synod.....	1,429	952	159,091
United Synod.....	392	186	33,625
General Council...	1,490	846	241,424
Synodical Council..	1,743	1,233	341,987
Ind. Synods.....	2,556	1,295	260,843
Total Lutheran...	7,610	4,512	1,036,970

* Some baptized children are always included in the statistics of one or two of these bodies.

Methodist Bodies.

	Chs.*	Min.	Local Prs.†	Prob.	Full Mem.	Total Com.‡
Methodist Episcopal Church.....	21,361	12,802	13,436	224,788	1,929,561	2,167,151
Methodist Episcopal Church, South.....	11,864	4,550	6,192	.....	1,096,734	1,107,456
Methodist Episcopal African.....	3,600	2,943	4,891	47,000	390,000	439,943
Methodist Episcopal African Zion.....	....	2,600	3,250	.....	325,000	327,600
Methodist Episcopal Colored.....	....	1,729	4,042	.....	165,000	166,729
Methodist Episcopal Union American.....	50	60	50	.....	21,000	21,060
Total Episcopal Methodist.....	36,875	24,664	31,861	271,788	3,927,295	4,229,939

Non-Episcopal Methodist:

Protestant Methodist.....	2,039	1,463	1,125	4,271	141,557	147,791
Congregational Methodist.....	225	200	....	....	8,000	8,000
Independent Methodist.....	35	30	...	....	5,000	5,000
Free Methodist.....	961	498	556	2,418	16,104	19,030
Wesleyan Methodist.....	535	280	....	....	16,197	16,732
Primitive Methodist.....	122	62	174	587	4,343	4,992
Reformed Methodist.....	60	50	....	....	2,000	2,000

Total bearing the name Methodist..... 40,852 27,247 33,698 279,064 4,120,496 4,443,484

Kindred Methodist Bodies:

United Brethren.....	4,451	1,490	560	....	204,517	206,007
Evangelical Association.....	1,916	1,159	647	....	141,859	143,018
Moravians.....	66	71	....	....	10,900	10,966
Bible Christians.....	85	115	....	....	7,700	7,815

Total Methodist and kindred Methodist.. 47,470 30,082 34,905 279,064 4,485,472 4,801,390

* This term is unsatisfactory. In most cases it means church edifices; in some, church organizations or societies; in others, congregations; and in some circuits which comprise several societies. Probably 50,000 societies.

† In Methodist polity these are laymen and reckoned as members in full.

‡ Ministers, in column 2, are added into this column, because they are communicants, and not elsewhere reckoned in as with other denominations. And probationers, being also communicants, are here reckoned.

Only a few of the above are estimated—some of the smaller churches—and most of these by officials of their own body, and almost all are official statistics for 1888.

Presbyterian Bodies.

	Chs. or Congs.*	Min.	Com.
Pres. Gen. Ass.....	6,543	5,789	722,071
Pres. Gen. Assr. Sth.	2,280	1,129	156,249
U. P. Ch. of Nth. A.	907	759	98,992
Cumberland Pres..	2,648	1,584	151,929
Cum. Pres. (col.)...	.....	200	15,000
Ref. Presbyterian..	121	116	10,970
Gen. Sy. Ref. P. N. A.	47	47	6,800
Ass. Ref. Sy. of South	112	84	7,282
Welsh Presbyterian	175	84	9,563
Other bodies (est.)..	200	250	20,000
Total Presby'n....	13,033	10,042	1,198,856

Kind. Pres. Bods.:

Ref. (Dutch) Ch....	546	555	87,015
True Ref. D. Ch. (est.)	13	8	564
Ref. (late Gr.) Ch...	1,512	823	190,527

T'l Pr. & kin. bods.	15,104	11,428	1,476,962
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Unclassified Bodies.

	Chs.	Min.	Com.
Chris., Nthn & Sthn.	1,755	1,344	142,000
Christ. Union Chs..	1,500	1,200	125,000
Congregational.....	4,404	4,284	457,584
Episcopal, Protest..	3,450	4,053	456,729
Episcopal, Ref.....	70	87	8,000
Total Episcopal...	3,520	4,140	464,729
Friends, Orthodox..	600	500	72,000
Friends, Wilburite..	100	.....	12,000
Total Friends.....	700	500	84,000
Ger. Evan. Ch. Un...	804	618	65,000
Schwenkfelder Chs..	6	10	850
Other bodies (est.)...	.....	.....	35,000
Total Unclassified	12,689	12,096	1,374,163

Summary.

	Chs., Socs. or Congs.	Min.	Com.
Advent Bodies.....	3,492	1,321	134,577
Baptist Bodies.....	45,112	30,929	4,051,360
Lutheran Bodies....	7,610	4,512	1,036,970
Methodist Bodies...	47,470	30,082	4,801,340
Presbyterian Bodies	15,104	11,428	1,476,962
Unclassified Bodies.	12,689	12,096	1,374,163

Aggregate	131,477	90,368	13,877,422
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* In some of the above bodies congregations are reported, and in others church organizations.

Denominations not using the same statistical methods as those in the preceding tables, especially in receiving and enrolling members:

	Ministers.	Parishes.
New-Church	113	141
Unitarian.....	490	382
Universalist.....	709	971

The New-Church Almanac for 1889 estimates 7,028 church members, and, including isolated adherents, a total of 10,178 New-Churchmen in America. The Universalist Year-Book for 1889 gives an incomplete statement of members, 38,780 and 41,474 families.

The Roman Catholics give the following differing statistics for 1889:

	Sadlier's Year-Book.	Hoffman's Year-Book.
Priests.....	7,996	8,118
Churches.....	7,424	7,353
Chapels and st'ns..	3,133	2,770
Population.....	7,855,294	8,157,676

Aggregates.

	Chs., Pars., or Congs.	Min.
"Evangelical" Bodies.....	131,477	90,368
New-Church.....	141	113
Unitarian.....	382	490
Universalist.....	971	709
Roman Catholic.....	10,557	7,996

Populations.

Total "New-Churchmen".....	10,178
Universalists, 41,474 fams. (5 each).	207,370
Unitarian, no means of estimat'g..	.....
Roman Catholic (Sadlier's est.)...	7,855,294
"Evangelical" bodies, 3½ times as many as the enrolled members	48,570,977

The Evangelical churches have made a large relative gain for 1888 as compared with 1886, namely, 1,744,771 members. This shows an average of about one member in 4.5-|-inhabitants, on an estimated population for 1888 of 62,300,000. The Evangelical population is 77-|- per cent. of the whole population of the United States. The Roman Catholic population is 11-|- per cent. of the whole.—*Christian Advocate*.

VIII.—PROGRESS OF MISSIONS: MONTHLY BULLETIN.

Africa.—The London Missionary Society has received word that the disturbances along the African coast opposite Zanzibar have not affected their missions on Lake Tanganyika or at Urambo. Mr. Brooks, their missionary at Urambo, was killed as he was coming to the coast, but there is said to be no need of anxiety in regard to those who remain in the interior.

Burmah.—A Burman Christian woman of Rangoon has promised to give a bell to the memorial chapel to Adoniram Judson in Mandalay.

—The Bassein Christian Karens of Burmah are running a saw mill and making a profit out

of it. Last year they added \$4,000 to the endowment of their Normal and Industrial Institute.

Central America.—Protestant Missions are found in but two of the five republics of Central America, Nicaragua and Guatemala.

Ceylon.—The Editor of *The Ceylon Observer*, Colombo, during the agitation against the licensing of sin in Ceylon, has spoken in that paper with the voice of a preacher and prophet. All honor to the editor of a commercial paper who, on a great and momentous occasion, in the face of cynicism, ridicule, and all the forces of worldliness, boldly rebukes sin, and champions the

cause of righteousness. The world would be a brighter place if there were more men with the courage of the editor of *The Ceylon Observer*.

China.—The Ching-Kiang Riot, Washington, March 21. The Department of State is in receipt of further details concerning this riot. The trouble arose out of the stoning of the Sikh policemen of the British quarter by a crowd of boys and young men. It occurred on the Chinese New Year, when business was practically suspended in the town and when the streets were thronged with idlers. The quarrel of the boys was assumed by the men, and a general fight ensued. A Chinaman was knocked down by the police, and the report was current that he was killed. Immediately the enraged mob attacked and burned the police stations. The roadway was thronged with 20,000 rioters, who surged toward the United States and British consulates. When the situation became alarming 300 soldiers appeared upon the scene, but their presence served only to excite the derision of the mob. The gates of the United States and British consulates were assaulted and the British consulate burned, the Consul barely escaping with his life by climbing over a rear fence. With much difficulty the two Consuls, with their families, effected their escape, and reached a mail steamer which had arrived just in time to evade the fury of the rioters, who were in hot pursuit. The mob made various unsuccessful efforts to board the vessel, but it was repulsed in each instance. The arrival of a brigade of soldiers in the evening and of a British man-of-war the following morning had the effect of restoring quiet.

—The Chinese press is stirring up missionaries to undertake medical work. *The China Medical Mission Journal* contains articles by Dr. J. G. Keer and Rev. A. W. Douthwaite, M. D., on the value of medical work as an aid to evangelization. Commenting upon them, *The China Overland Mail* says: "We think it is becoming more and more apparent to religious workers in this part of the world that the masses of China cannot be reached by merely preaching to them; that their best chance of success is in imitating the example of the Master they serve, who inculcated His teaching while going about doing good. Of course one does not wish to see all the missionaries turned into sick nurses, but only that they should realize that by discriminatingly helping the natives in their sufferings they can best reach their heart."

—The severity of the winter is increasing the distress caused by the famine in Shang-Tung and Manchuria. It is estimated that 1,500,000 persons are starving.

—Shanghai advices to January 19. The famine in Anhui and Kiangsu is worse. In one province 300,000 families are starving, and altogether several millions are suffering from famine caused by drought two years in succession.

—Our Consul at Peking reports that the total number of American citizens residing in China is 1,022, of whom 506 are missionaries.

—The English nation continues to derive an income of some £8,000,000 from the excesses and miseries of the richer part of the Chinese people; while the poorer classes of Chinese are creating a demand for a cheaper home-grown opium. And so the enslavement of the entire nation to this fatal habit appears to be inevitable.

—Chinese Christians are, almost to a man, ready to pray in public, to exhort one another at their meetings, and to speak for Christ to their neighbors. Rev. Hunter Corbett bears witness to their childlike faith in the power and willingness of God to fulfill every promise, to their unshaken faith in prayer, their love for the Scriptures, and their honest and faithful effort to live blameless lives. Not a few have persevered in the study of the Scriptures until they repeat entire chapters and sometimes entire books, from both Testaments, and, better yet, they are able to explain them.

—A narrow escape. Mr. Redfern, *en route* for Han-Chung, gives in *China's Millions* an exciting account of a remarkable deliverance from pirates, who landed on his boat with daggers and pistols, and began appropriating everything of value. The only weapon Mr. Redfern used was prayer, which proved so powerful that the robbers returned their booty and departed abashed, without hurting any one. The heathen boatmen were amazed, having fully expected both the robbery and the murder of the missionaries.

England.—The British and Foreign Bible Society has issued during the past year 4,206,000 copies of Bibles, Testaments, and portions of the Scriptures, a larger number than ever before. The total income of the society for the past year was £253,300. Its grand work encircles the world, preparing the way for missionaries and strengthening their hands.

—A Mazarin Bible brought \$10,000 at a recent auction sale in London.

—"Our Day" contains a painful article on "Pagan Idols of English Make," showing that "it is not an uncommon occurrence for an East Indianman, from Liverpool, just through the Red Sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

—The S. P. G. has taken up missionary work in the Nicobar Islands—a group of islands in the Bay of Bengal, and used as an Indian penal settlement. A hundred years ago the last of the Moravian brethren retreated, after the sacrifice of twenty-four of their number in nineteen years. The object is to reach Carnicobar, a populous island of over 3,000 inhabitants, on the north of the group. The field is at present occupied by merely one catechist—a Madras Christian—who acts under the direction of the Government chaplain of Port Blair. The plan adopted is to bring relays of the island children to Port Blair, and after the stay of a few months

in the Andaman Christian Orphanage, to return them to their parents.

—**Bible Distribution.** The British and Foreign Bible Society's district secretaries from all parts of the country held their annual conference on Monday. There are in England 5,407 societies, auxiliaries, and branch associations. Besides raising funds for the society, these branch organizations distribute copies of the Scriptures in the localities in which they are situated. The society makes no profit by the sale of the Scriptures, as they either give or sell them at cost price. To give an idea of the extent of the work it may be mentioned that they send away to different parts of the world between 7,000 and 8,000 Bibles, Testaments, or portions of Scripture every working day, or five copies every minute. The society spends £70,000 annually for printing Bibles in this country, and a considerable sum in foreign countries.—*Pall Mall Gazette*.

—**Salvation Army.** Marshall Booth, in reviewing his forces at Chicago, said that within twelve years 1,000,000 men and women have been rescued from the slums and transformed into self-supporting, sober, Christian citizens by its work. He is prepared to establish at once in London ten more Rescue Homes, for 300 girls (which will enable the Army, by the help of God, to rescue at least another thousand a year), and also to establish ten food and shelter depots, six for women and children only, and four for men, with a capacity for 1,000 beds per night for women, and 500 for men and 200,000 meals per week, or at the rate of 547,500 beds, and 10,400,000 meals per annum. He appeals for \$75,000 to meet the expense of fitting up and furnishing the said twenty buildings.

—The £10,000 debt of the Wesleyan Missionary Society has been cleared away at two strokes, first by a magnificent donation of £4,000 by Henry J. Atkinson, Esq., M. P., and the remaining £6,000 by a family collection on Christmas day last throughout the Methodist Church in England.

India.—Bishop Thoburn writes from Calcutta, Jan. 24, 1889:

The Bengal Conference met at Allahabad, Jan. 17, and adjourned Jan. 21. The statistics showed an increase of more than 10 per cent. in membership, and of more than 4,000 in Sunday-school attendance. One young man was admitted on trial, and two received into full connection. Three were ordained deacons, and one elder. The Conference has as yet only twenty-six preachers on its roll, but five others were read out as "Missionaries in Malaysia." I intend, if spared, to go down to Singapore and organize the Malaysia Mission in the course of the next two or three months. Bishop Fowler was at the Conference during the last two days, and added very greatly to the interest of the occasion. He preached on Sunday, and spoke at several of the public meetings with the same vigor and incisiveness which distinguish him at home. Dr. M. V. B. Knox, of New Hampshire, was also

present, and was cordially greeted, and his presence highly prized.

—Twenty-three missionaries and members of missionary families reached Bombay, December 31st, by the *Arabia*. Seventeen of the number come to reinforce the missions of the M. E. Church in India, Burmah and Malaysia. The remaining six represent several different societies, including the Disciple or Christian Mission at Bilaspur, the North Berar Mission at Akola, the C. M. S. Mission South of Poona, and the Canadian Presbyterian Mission at Indore. Miss Dr. Baldwin and Miss Dr. Merrill go to Bilaspur to the Disciple Mission, Miss Sinclair and Miss Scott to Indore. Miss Bates casts in her lot with the Berar Mission at Akola.—*Bombay Guardian*.

—The British Government sells to the highest bidder the exclusive privilege of distilling and selling alcoholic liquors within a certain district. The holder of the license increases his sales regardless of consequences or of the remonstrances of the better portion of the native population, with the terrible result that that population (almost entirely total abstainers previous to British rule in India) is becoming demoralized and impoverished. From this influence even the native converts to Christianity do not escape. Statistics show that while there were in 1880 41 habitual and 163 occasional drunkards among 29,000 professed Christians, in 1883 the number of such drunkards among 30,000 Christians had increased to 250 habituals and 274 occasionals. The increase is said to have been still more rapid during the last five years, and to be yet larger in proportion among the non-Christian portions of the people. This must be a fearful counterweight to the influence of English foreign missionaries.—*N. Y. Evangelist*.

—We learn from the *Free Church of Scotland Monthly* that there is a great movement toward the gospel in the Santal Mission of the Free Church. The Santal Mission, like our Darjeeling Mission, is mainly, if indeed not exclusively, concerned with aboriginal peoples. Writing from Pachamba in November last, Rev. Andrew Campbell says: "Since I last wrote to you I have had the great privilege of baptizing 110 persons. We have still many applications, and are taking them up as we find opportunity. One special feature of the present movement is that the people come in families."—*Church of Scotland Record*.

—In one of his letters from India Mr. Caine, M. P., gives a sickening account of the opium dens at Lucknow. In one he counted on the floor down stairs alone "117 human swine of both sexes." There were more up stairs. He had seen the gin palaces of East-end London on Saturday nights, he had seen men in delirium tremens, but "never such horrible destruction of God's image in the face of man as in the 'Government' opium dens at Lucknow."

—The Buddhists, Brahmins, Confucians and Mohammedans, numbering 700,000,000 souls, have had prohibition over a thousand years.

—For the last three months of 1888, 730 baptisms were reported from three stations of the Baptist Telugu Mission in India.

—More than 2,000,000 of the youth of India are to-day receiving an education in the English language.

Japan.—Dr. Henry M. Scudder, now a missionary at his own charges in Japan, and well-known as a successful pastor in San Francisco, Brooklyn and Chicago, writes to the *Christian Mirror* in hearty support of the church union movement in Japan. He is especially strong in the conviction that it originated in Japan among the native Christians. It is of indigenous growth, and should hence not be opposed by those without, even in distant countries.

—**The Friends.** In Japan there are forty missionaries under their care. More than \$46,600 were contributed for this work by English Friends last year. There are stations in Constantinople, Roumania, on Mount Lebanon, Roumelia, and Madagascar. Three stations are in Zululand, two in India, and one in China.

—The friends of Shige Kusida, a young Japanese woman who has been an efficient temperance worker and speaker in her own country, are planning to send her to the United States to study the American temperance movement, as a further preparation for successful work among her people.

—One of the most hopeful indications for the future of Christianity is the missionary character of the native Christians. They are zealous in carrying the gospel to their own people, and also to Korea and the islands dependent upon Japan.

—The Southern Baptist Foreign Mission Board has decided to start a mission in the southwestern part of Japan.

Java.—Missionary work began 40 years ago. Seven societies of Holland are represented by 26 missionaries, having 25 mission stations, numbering 12,000 native Christians. The British and Foreign Bible Society has one agent in east Java, and will soon send another for the west. Not only Java, but the whole Dutch India, including Java, Sumatra, Borneo and Celebes, has a strong claim not only on Europe, but on Christian America for the gospel. Twenty-seven millions of people and only 69 Christian missionaries to give them the glad tidings! In all Malaysia, with its 35,000,000 people, there is only one American missionary.

—In the central district of Java there are some 5,000 native Christians in connection with the Netherlands Reformed Missionary Society. For many years this field has been under the exclusive care of one missionary, who is stationed at Poerworedjo. Recently two other missionaries have been sent to Poerbolingo, one of whom is to be engaged in training native evangelists and preachers. Still more recently a young medical missionary has been sent out. He is to be supported by the Dutch Reformed Missionary Society in London. An attempt is being made to form the various churches or

stations into a Presbytery, presided over by a Synod. Meanwhile Christianity is spreading also in the Djogjokarta district, and some 5,000 natives have accepted the truth.

Jews.—A movement of Prof. Delitzsch, of Leipzig, is a wonderful step toward the conversion of the Jews. In nine of the German universities he is starting a movement for mission work amongst the Jews, and already over 800 students of the universities have enrolled themselves as members of a special school for training to this end.

Madagascar.—The London Missionary Society, with only thirty English missionaries in Madagascar, reports the astonishing number of 828 native ordained ministers and 4,395 ordained preachers, with 31,000 church members and 280,000 "adherents."

Mexico.—An urgent plea is made by missionaries in Mexico for a college which shall be for that country what Robert College has been in Turkey—a strong Protestant influence as well as an educational center for the natives. The death of Miss Rankin removes one who for twenty years previous to 1873 had been described as "The most prominent Protestant power in Mexico." Her school prepared the way for an agent of the Bible Society, and in 1865 Monterey became the headquarters of Protestant missions in Mexico. Miss Rankin anticipated the Women's Boards, and her work was in connection with the American and Foreign Christian Union. There is now a demand for a new translation of the Spanish Bible in Mexico, adapted to the needs of all Spanish-speaking people. The British and Foreign Bible Society report the Scriptures translated in six fresh languages last year, which now increases the number of tongues in which this society publishes the Word to 300, double the number fifty years ago. All the great languages of the world have thus, by the successful efforts of the missionaries, translations of the Bible.

—**The Friends in Mexico.** The Friends are the last of all the sects who might be expected to make headway among the lively and mercurial people of Mexico. Yet, strange as it may seem, they have accomplished in their missions a remarkable success. They have been at work for about ten years, chiefly in connection with the Indiana Yearly Meeting. They established their headquarters at Matamoras, where they have a \$4,000 meeting-house for the Mexican Friends. The Ohio Yearly Meeting has a mission at Escuandon, which is reported to be in a prosperous condition. The Friends have circulated extensively three or four periodicals in Spanish, enlightening the Mexicans as to their doctrines. They have sent these not only through Mexico, but among the people of Guatemala, Honduras and Nicaragua. The Mexicans receive the Friends with much confidence. One strong point in the success of these missions is that the Mexican people are tired of war.

and they think the peace principles of the Friends are preferable to the state of local and general belligerency which has for so long been a prominent feature of Mexican existence.—*Evangelical Christendom*.

Russia.—Watchful for opportunities for interference in African affairs, Russia, under the guise of a missionary movement, will probably soon send a large religious body into Abyssinia, the people of that country having expressed a desire for a closer connection with the Greek Church. This movement is ostensibly undertaken in compliance with the expressed wishes of the King of Abyssinia, and is to be aided by a grant of 3,000,000 rubles (about \$2,400,000), when rubles are counted at their par value. The chief of the expedition gained an unenviable reputation as a zealous proselyter during his long residence in Jerusalem, and will be accompanied by 40 priests and 60 monks. A second expedition, consisting of 2,000 young men, will soon follow the first. This dwarfs our missionary enterprises. But is it really a missionary enterprise? That remains to be seen.

Samoa.—The Samoans, regarding whom so much interest is now felt, are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique, and have a soft and musical language. They have been converted to Christianity and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed, it is said, to work on board ships in port. The sale of liquors is absolutely prohibited. It is to be hoped that the faith of these people in Christian nations may not be wronged through violation of treaties.—*Illustrated Christian Weekly*.

Scotland.—At the Annual Meeting of the National Bible Society, held in Edinburgh last month, the income was reported as over £34,000, the largest ever attained. Amidst many proofs of the successful labors of the society, it was mentioned at the Annual Meeting that the native churches of Japan, for whose benefit the National Bible Society of Scotland has taken a share in translating the Scriptures, have resolved to institute a Bible Society of their own. The Religious Tract and Book Society of Scotland have just issued their Annual Report. The work of the colporteurs is referred to as a valuable agency in spreading wholesome religious literature to counteract the mischievous literature which circulates so largely to the prejudice of the morals of the people. It employs about 200 colporteurs, and there is ample evidence in the report that their work is meeting a real want in the religious life of the country, and has upon it the divine blessing.

—**Scotch Liberality.** The 336,000 members of the Free Church of Scotland must be giving at the rate of nearly \$10 per head.

Turkey.—The restrictions placed upon

the press by the Turkish Government are many and oppressive. The new censor of the press, appointed in November last, requires of the editors of the *Zornitza*, the Bulgarian religious paper published by our mission at Constantinople, that duplicate copies of all matter be placed in his hands two days before it is given to the public. He then mutilates the articles, not merely those having a political bearing, but those in the religious and educational departments, on the ground that there may be a political interpretation placed upon words innocent in themselves. Among the words which are uniformly stricken out are "union" and "freedom." In the sentence in the Sunday-school lesson, "Ruth's union with the family of Elimelech had freed her from idolatry," the words we have italicized were stricken out. Only after representations made by the American Legation was the paper permitted to speak of the *United States of America*. The absurdities of this censorship are innumerable. Our brethren connected with the press at Constantinople are entitled to our sympathies in the annoyances to which they are compelled to submit.—*Miss. Herald*.

Syria.—The annual meeting of the Syria Mission has just been held in Beirut. The statistics presented we are able to give in our Statistical Department, through the courtesy of Miss Mary Pierson Eddy of Beirut. In a note accompanying them she says:

"Notwithstanding all the efforts made to thwart our work you will notice in every department encouraging progress is reported, and this while the laborers are few, and the stations feebly manned by foreign workers. Is not the press work, viewed in the light of the promise, 'My word shall not return unto me void,' full of hope and promise for a rich harvest in the future?"

United States.—**Woman's Mission Work.** We are in receipt of the nineteenth annual report of the Woman's Foreign Missionary Society of the M. E. Church, North, which makes a substantial book of 150 pages. The summary of home work shows a total of 5,449 organizations, with a membership of 127,178. The receipts for 1888 were \$206,308.69, and the appropriations for 1889 \$230,401.

—The twenty-two missionary societies in the United States managed by women, and whose support comes from women, support 751 missionaries, last year contributed \$1,038,233, and since their organization have contributed \$10,335,124. The forces of Great Britain, Continental Europe and the United States have an annual income of \$9,396,996; man and equip 9,550 stations; support 5,431 missionaries; have the assistance of 32,015 native helpers, and mission churches that number 588,974 communicants and 1,875,655 adherents.